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THE EXPOSITORY TIMES

Notes of Recent Exposition

THE question of the relation between Christianity and culture or, to use the alternative phrase, Christianity and civilization, has received much attention in contemporary writing. Not theologians only but historians, philosophers, poets also have shared in the discussion and debate. The question is, of course, by no means new. In one form or another it has been a concern of faith and theology through all the Christian centuries. From the very beginning this was made inevitable by the transcendent claims of the gospel and its message of the Kingdom of God come in power upon men.

We may recall the profound interest this question had for Ernst Troeltsch. His book on 'The Social Teaching of the Christian Churches' appeared in Germany in 1911—'a monumental work,' to quote Baron von Hügel; 'without a rival, in its thoroughness and comprehensiveness,' said Bishop Gore when the English translation appeared in 1931. The influence of Troeltsch is visible and fully acknowledged in a new book directed upon this field of study. Its title is *Christ and Culture*,[1] and the author is Professor H. Richard NIEBUHR of Yale University. Like his brother, Reinhold Niebuhr, he is a distinguished scholar and writer.

What is historically visible to us in the region of this question of Christianity and culture is not *one* answer but a series of typical answers, which represent phases of the strategy of the militant Church in the world. Dr. NIEBUHR'S purpose is to set forth these typical answers, for he feels that variant and sometimes conflicting Christian groups will profit by respect for the multiformity of Christian history. In his method of presentation Dr. NIEBUHR expands the threefold division Troeltsch followed. Five sorts of answers are to be distinguished, and to each of these a chapter rich in historical and theological assessment is given.

We confine ourselves to a bare outline of his distinctions. *First* there is the view that sees Christianity and culture as opposed; this Christ-against-culture attitude we meet in Tertullian, and a modern radical form of it appeared in Tolstoy. *Second* there is the type of answer he calls the 'accommodation' view: we see it anciently in Gnosticism, and modernly through Abelard in Ritschl; the emphasis here is on the unity, the concordat between Christ and the human values. The *third* type has a systematic presentation in Thomas Aquinas and an early shape in Clement of Alexandria. It, too, affirms unity, or rather offers to devise synthesis, yet, as distinct from the second type, this gives Christ rights above culture. In Luther and more pointedly in Kierkegaard we have a *fourth* answer, superficially like the first but really different. Gospel and world are to be affirmed, for in both God's writ runs. Yet Christian living knows this relation not in synthesis but in abiding paradox and tension. *Fifthly* there is the answer which Dr. NIEBUHR calls the 'transformist,' or conversionist answer. It stresses the redemptive purpose and possibilities in the God revealed through Christ and looks toward a regeneration of social as well as personal life. The cultural order is to be accepted; therein man is to serve and trust the sovereign grace by which and for which it can be remade. This was, though not to the end, the Augustinian vision. It was prominent in Calvin's thought and practice. More than in any other modern writer it found clear expression in F. D. Maurice.

Dr. NIEBUHR admits that his method in this study involves a construction that is partly artificial. The typical answers are not wholly exclusive of each other, and possibilities of reconciliation exist among them at many points. The fivefold instead of the threefold approach is for him of secondary importance. But it has served him well to portray the rich complexity that meets us in historic individuals and movements as the great *motifs* appear and reappear in their wrestling with their enduring question. In this regard the book is a remarkable achievement of exposition and evaluation. For an illustration of the latter we may note his summary comment upon the answer of synthesis. The attractiveness of it is very real, for man's feeling after unity is unconquerable; it affirms the importance of the civil virtues and of just social institutions; as God is

[1] Faber and Faber; 21s. net.

Creator as well as Saviour there are established foundations in the nature of things whereon man can build; this realism toward created Nature makes possible intelligent co-operation in the work of life with non-believers; out of this answer the cultural riches in the arts and sciences, in law, philosophy and education were themselves enlarged and fructified; finally it left room for a goal of love ahead, beyond Nature and rational knowledge. But this answer has another side. We must note its strong trend to make the relative absolute, to materialize the dynamic; this was due to its lack of historical understanding. In consequence it could be a threat to culture by its conserving valuation of what was provincial. The answer as exhibited in the corporate life of the Church erred in its account of the power of eternity as the action of a free Lord; the distinguishing of grades of Christian perfection was full of peril to gospel understanding and implied a wisdom not given to men. Finally, the doubt remains if this answer sees how deeply all life with or without culture is affected by sin and evil; and so the protest of the dualist has point.

Dr. NIEBUHR ends his survey with a chapter entitled 'A Concluding Unscientific Postscript.' This chapter is interesting and important in view of what he says in his Preface about Troeltsch, 'The present book in one sense undertakes to do no more than to supplement and in part to correct Troeltsch's work.' The argument of the Postscript is that the plurality of the witness of history must be accepted seriously, that the study of the answers in the past offers no release from the burden of our freedom, that each believer reaches his 'final' conclusion in the live history of the here and now as he engages with it, and that yet he, too, remains historically conditioned, relative in his insight and faith. We cannot evade the finitude, the relativities of our existence, but we can make sense of them. Troeltsch attempted it by what he called 'the religious a priori.' But this cannot serve us. Our relativism can and must be theocentric. We can affirm a theology of the governance of the absolute God present to us in Christ, a Christ given to us in our time, given to us with His faith and in the faith He creates and employs.

The Archbishop of York, Dr. GARBETT, has worthily earned his reputation as a Christian statesman with a wide vision. Having in quite recent years published two considerable volumes, 'The Claims of the Church of England' and 'Church and State in England,' he completes a trilogy with his *In An Age of Revolution.*[1] Only enormous industry could make it possible for a man of his years to produce such volumes, and they all deserve to be read not only because of the ecclesiastical eminence of the writer but also because of the massive common sense displayed throughout. If his style is never exalted it is always workmanlike, and he leaves us in no doubt as to what he means to say.

If the title, *In An Age of Revolution,* is one that has no conspicuous attraction for a generation that is tired of reading diagnoses of the world in which we live, it should not be allowed to divert us from the reading of Dr. GARBETT's book. From his wide experience and personal encounter at first hand with the problems of our time he is able to present a survey that, in spite of all that has been written, is fresh and arresting. One can never forget, for example, that as a Bishop he was noted for the efficiency, if not indeed the rigour, of his rule, and the fact that on social problems, particularly on housing conditions, he has been quite outspoken is known to all. His survey, therefore, is no mere academic one, but based on much travel, wide reading, and the varied experience of a long life amongst all sorts of people.

This is not to say that all parts of his book are equally rewarding. Parts One and Two, dealing with 'An Age of Revolution' and 'Substitutes for Christianity,' respectively, would be hard to improve upon, but Part Three, 'The Answer of the Church,' leaves one with a sense of disappointment. Perhaps this was only to be expected, for archbishops are just as much bewildered by the modern situation as ordinary Christians with no high official status. No one possesses the right answer: the most that we can expect is the erection of a signpost. To his credit be it stated that Dr. GARBETT is not afraid to write about the Church's answer, and he may perfectly well retort, If you have a better answer, let's have it.

Reverting to Parts One and Two, what impresses the reader amongst the other qualities displayed is an extreme up-to-dateness of illustration. That Shaw and Wells and D. H. Lawrence would be quoted we should expect as one of the major inevitabilities, but references to Popski's book on his private army, A. L. Rowse, Harrod's Life of Keynes, Kitson Clark, Barbara Wootton, a recent speech by Eisenhower, Fred Hoyle, to mention a handful taken at random, serve to show that there is no slacking off in his reading, as perhaps they may prove that only Archbishops can afford the price of the modern book.

[1] Hodder and Stoughton; 20s. net.

Part Two, where there are included discussions of the God-State and Communism, is particularly well done. Concerning the Welfare State Dr. GARBETT is quite emphatic, 'The Christian Church should welcome the Welfare State. It is the embodiment of the principle "Bear ye one another's burdens, and so fulfil the law of Christ."' Again, 'The Welfare State has brought new hope to millions, and given them help which in the past was never possible. The un-Christian contrast between great wealth and extreme poverty has almost vanished, and millions have been given the opportunity of a more comfortable and secure life than was ever possible for their parents.' Dr. GARBETT adds, however, 'It may easily become a State concerned only with physical and mental well-being, while the spiritual needs of its citizens are neglected.' He also is concerned lest the sense of personal responsibility may be weakened. His summing-up, nevertheless, is decisive enough. 'The risks and defects of the Welfare State are, however, of minor significance contrasted with the malnutrition, the unemployment, and the poverty of the days when the State accepted no responsibility for the positive welfare of its citizens. With all its limitations, the Welfare State is more Christian both in spirit and in actual practice than a State which confined itself to the protection of its citizens from violence, and its poor from actual starvation, but did nothing to feed the hungry, to clothe the naked, or to restore those who had fallen by the way.' In all this there is abundance of material for argument, and those who wish to pursue it may be referred to the book itself.

Particularly good are the three long chapters on Communism, Its Nature, Its Methods, and Its Attack on Christianity. Dr. GARBETT is not alone in regarding Communism as the most dangerous foe of the Church to-day, and much more pretentious books dealing with Communism alone have less to offer than the Archbishop provides. There will be no quarrel with his conclusion here, when he describes the ideal of the Communist as 'an Utopia only reached by ignoring the dialectical struggle on which Marx elsewhere has insisted so strongly, for there is no reason to think it would come to an end with the establishment of the Communist State; an Utopia only possible if human nature were so completely changed that envy, hatred, greed, and fear vanished with private property.'

Part Three of the volume consists of four chapters on 'The Answer of the Church,' entitled The Gospel, The Church, The Church and Work, The Church and Peace. It is here that a sense of disappointment is felt, the last two chapters, indeed, giving a sense of anti-climax. This may be because there is a collision between the evangelist and the statesman. It would appear that Dr. GARBETT as the Primate of England feels it incumbent upon him to discuss national interests as well as spiritual issues in themselves. The chapter on The Gospel is excellent, and it is good to have the reminder from the Archbishop that 'too readily the evangelist often takes for granted belief in the existence of God when he is speaking to those to whom He is only a name.' In the next chapter, on The Church, it must be confessed that the paragraphs on Christian Unity give no indication that the Church of England is prepared to go one step beyond 'praying and working with passionate zeal' for the re-union of Christendom. Dr. GARBETT deplores the fact that the Roman Catholic Church demands complete submission as the price of unity, yet from the non-Anglican point of view the submission involved in the acceptance of Episcopacy is almost equally distasteful. The whole business is extremely unhappy, and one could have wished that the Archbishop, having diagnosed the modern paganism so thoroughly, had led the way to the possibility of the formation of a Church truly national and comprehensive.

But perhaps it is ungracious to complain when the Archbishop has given us so much that is sound and excellent.

Literature

OLD TESTAMENT STUDIES

IN the serious study of any subject there must be few tasks more time-consuming than that of tracking down occasional papers in learned periodicals. There are few Old Testament scholars whose occasional papers are as worth while tracking down as those of Professor H. H. Rowley; and some of the most important of them are now conveniently gathered together in an attractive and immensely rewarding volume—*The Servant of the Lord and Other Essays on the Old Testament* (Lutterworth Press; 25s. net). Nearly all the studies which it contains have already appeared in print; but all have now been revised, and the references to recent literature have been expanded and

brought up to date. As might be expected, the book is nothing if not bibliographically satisfying; and there is a touch of almost Socratic irony in the author's apology for omissions.

The title of the volume is taken from two hitherto unpublished lectures in which a survey is offered of the theories advanced since the publication of S. Mowinckel's 'Der Knecht Jahwäs' concerning the identity of the Suffering Servant. Professor Rowley's own view, which is here restated, has affinities with those of H. W. Robinson and C. R. North. Indeed, he may be said to adopt a mediating position between them. Whereas Robinson held that the prophet's thought fluctuated between Israel, the pious in Israel, and himself, Professor Rowley thinks that it moved forward to include the idea of a future, ideal Servant. But he holds that this forward movement did not involve the abandonment of the collective idea; and thus he differs from North's theory of a linear progress in the prophet's thought from the community to the ideal, future individual. This fluidity in the conception of the Servant is also found in its New Testament fulfilment in Christ and in the Church which is His Body.

Another aspect of the problem is examined in the essay on the Suffering Servant and the Davidic Messiah. Was there a pre-Christian belief in a suffering Messiah? Were the Servant, the Messiah, and the Son of Man associated or identified with each other in Jewish expectation? In one of the appendices to W. Manson's 'Jesus the Messiah' there is set out evidence from the Old Testament and the Similitudes of Enoch which shows that similar language was used about all three figures. Professor Rowley points out, however, that community of predicates does not necessarily imply identity of persons; and he maintains that the evidence outside the New Testament is insufficient to show that there was any effective belief in a suffering Messiah before the time of Jesus, and also that the New Testament tells strongly against it. He reaffirms the widely held view that the union of the Messianic hope with the idea of the Servant, which we find in the New Testament, is a unique and creative synthesis. But he makes a concession in one direction. There are those who hold that the kings of Israel played a part in the cult which involved ritual humiliation, and that the thought of the Servant Songs goes back to those rites in which the king was the Suffering Servant of Yahweh. Professor Rowley is prepared to go part of the way with them. He believes that the ideas of the Messiah and of the Suffering Servant both had their roots in the royal cultic rites, and that 'the bringing together of these two lines and reintegration of them in the thought of our Lord was not without reason.'

A problem of a very different kind is treated in the essay on the chronological order of Ezra and Nehemiah, reprinted from the 'Ignace Goldziher Memorial Volume.' Van Hoonacker's view that Ezra's work was done in the reign of Artaxerxes II, half a century after Nehemiah's coming to Jerusalem, has received a considerable measure of support. But in this country and elsewhere there has recently been some criticism of it. Professor Rowley offers a remarkably thorough review of the evidence and the arguments, and, while wisely admitting that neither view can claim more than the balance of probability, he concludes that no cogent case has been made against the reversal of the traditional order. Part of the strength of his case lies in his recognition that not all the evidence for the late dating of Ezra is of equal force. He makes no attempt to overplay his hand in discussing the reference to the wall in Ez 9^9; but he makes particularly effective use of the indications that Eliashib was in office in the time of Nehemiah, and that Eliashib's grandson Jehohanan was Ezra's contemporary. Even when they have considered the very impressive case which is made out here, defenders of the traditional order may still feel that the *onus probandi* does not rest with them, and that, in spite of all the difficulties, there is still insufficient ground for the drastic handling of the documents required by the late dating of Ezra. But this essay will at least make them think again.

It is impossible to do more than mention the other studies, which deal with the nature of prophecy, the marriage of Ruth, the interpretation of the Song of Songs, the unity of Daniel, and the patriarchal age in the light of recent discovery. All are marked by the same immense knowledge of the relevant literature, the same sanity, the same scrupulous fairness to the views of other scholars. Any one who proposes to make a special study of any of the themes treated in this book could not do better than make Professor Rowley's discussion of it his guide to the history of interpretation and his model for dispassionate research.

G. W. Anderson

THE DEAD SEA SCROLLS

With the title *The Dead Sea Scrolls: A Preliminary Survey* (Blackwell; 7s. 6d. net), Miss E. Margaret Rowley has rendered Professor A. Dupont-Sommer's important booklet, *Aperçus préliminaires sur les Manuscrits de la Mer Morte* [1950], briefly noticed by Professor H. H. Rowley (the translator's father) in The Expository Times, lxiii. [November, 1951] 62. The original work has

lost nothing in the translation, and obviously the book will be warmly welcomed by the English-speaking public, for despite a plethora of articles, popular and technical, the reading public in this country and America have hitherto lacked an adequate introduction to the sensational discovery of scrolls at 'Ain Feshkha, near the Dead Sea. The original book is very readable and essentially popular in its appeal, and at the same time amazingly scholarly; and all these features are prominent in the translation. There are maps of the neighbourhood of the discovery, and plates to illustrate various points in the story. The Isaiah scrolls are sensibly assessed as providing data for the study of Hebrew orthography and grammar rather than for textual reconstructions. Further chapters deal with the Habakkuk Commentary and the near-biblical scrolls, including the Damascus Document. In a final chapter we are given Professor Dupont-Sommer's reactions to the obvious affinities which obtain between the sect of the scrolls and the Early Church of the New Testament, to which, incidentally, readers of the Rationalist Press might be invited to pay particular attention!

Naturally, throughout the discussion and particularly in the middle chapters, where a historical reconstruction of the sect is essential to the fabric of the story, Professor Dupont-Sommer does not hesitate to build on his own particular theory, which is that the Habakkuk Commentary refers, without any doubt in the Professor's mind, to the capture of Jerusalem by Pompey in October of 63 B.C., and that other details in the Commentary indicate that this document was composed shortly before the death of Hyrcanus II in 40 B.C. The author has been very astute in his theory, and has persuaded many eminent scholars, but it is the reviewer's duty to remark that other reconstructions, equally persuasive, have also been put forward, and some readers might feel that in an introduction such as this, more prominence could have been given to divergent theories. Nevertheless, it is far better to have this book, one-sided though it is, than to be without it at all.

To revert to the work of the translator. One of the most attractive features of the original book is the translation of passages from Hebrew, and it is in the extremely difficult task of rendering these passages into English that Miss Rowley has been eminently successful. The poetic passages in particular are superb. At the same time, meticulous care has been taken with details of footnotes, publications, and such minutiae. It is gratifying that such facility of expression and such efficiency have been devoted to a book which is deserving of these gifts.

BLEDDYN J. ROBERTS

UNRUSTED CLAYMORE

The renewed interest in P. T. Forsyth's writings has caused the republication of a series of his volumes, the latest being *The Principle of Authority* (Independent Press; 18s. 6d. net). It is common to-day to claim that Forsyth, that brilliant figure in the heyday of the English Free Churches at the beginning of this century, renowned preacher, successful teacher and Principal, voluminous author, anticipated most of the modern trends of theological thought. Daniel Jenkins lately wrote of one of his works as truly prophetic; and in this last republication it is easy to suggest that the sentence 'faith is a constant function of our life-decision in new conditions' foreshadows a Christian existentialism. Yet some might say that it was just inevitable that one with so active a mind and so widely read, who poured out so many words, should have said a good many things that in retrospect may seem prophetic.

His writing is like a battling advance in which the break through and the mopping up are conducted simultaneously. 'It is not this'—and there follows a statement and demolishing of an erroneous view—'and it is not that'—and there comes a discursive destruction of another heresy—'but it is this.' He claims not only to say everything but also to say everything else. And so paragraph follows paragraph with volcanic energy. He wrote it all at white heat till he stopped physically exhausted.

The felicity and infelicity, the sparkle and the obscurity of his fluency can be illustrated by a few examples from this book. 'Authority is not a limit but a source of power'; 'religion is not theoretic truth but rapport with reality'; 'Jesus has not the authority of excellence but of grace'; 'the crucial issue of the Cross'; 'what is the religious *a priori* in the soul'; 'faith is an obedience, not primarily a sympathy'; 'the experience of salvation's refining power is the only way to continued certainty of its truth'; 'the moral universe is not a windless vacuum'; 'there is some moral anaesthesia in their incapacity to be arrested'; 'a vague religiosity dissipates Christ in a Christian nimbus: He is lost in the temperature He created. He perishes of spontaneous combustion'; 'the experience of conversion is not volcanic but celestial at bottom'; 'history viewed as a colossal act.'

No doubt a past generation was more impressed by copiousness of utterance and less insistent on brevity and lucidity. Yet this book so profound and wise and true in its message makes one wonder how Forsyth's reputation was not drowned in the floods of his wordiness. At the moment the reader is most thrilled he wants to pause for breath and

think, and if in doing so he lifts his eye from the page he finds it difficult to find the exact place again.

Forsyth began as a preacher who attracted congregations of heretics, and ended as the champion of a dogmatic evangelicalism, with an influence that may be compared with that of Denney. In his 'Letters to W. Robertson Nicoll' Denney says of one book, 'I like it very much—a book of real experience—a rediscovery of the gospel'; and of another, 'I like Forsyth more than ever, not because he is lucid or consecutive but because he really strikes sparks from his own anvil.' Yet Denney was critical of his style, 'such that only people who agree with him strongly are likely to read him through'; and of his tendency to great generalizations, 'things you cannot say are untrue, but are probably just as true as the opposite.' He found him 'very difficult to read' and said 'if these papers were preached, I am sure most of the audiences must have been sadly perplexed.' The fact remains that great audiences were drawn.

This long book is devoted to a profound evangelical assertion, namely, that the one ultimate authority lies in a given fact, the holy reality revealed in a redeeming act of love on the Cross. 'The grace of God in the historic cross of Christ must be the one source of morals and seat of authority for a race that is redeemed or nothing, redeemed or lost.' Forsyth says this in his prologue and epilogue and every page of the book, and in his treatment of his theme the rushing flow of his eloquence is turbulent with scathing denunciation and caustic exposure of the error and inadequacy of every other idea.

R. W. Stewart

TOWARDS UNITY

An able, earnest, and high-toned study of ecumenical possibilities is presented by Mr. William Nicholls in *Ecumenism and Catholicity* (S.C.M.; 12s. 6d. net). The author is an Anglo-Catholic who has been led by ecumenical interest to 'theological repentance.' Here he offers remarkably clear statements of the principles and opinions of different parties and of the difficulties of aim and method that emerge in discussions of this primary present-day concern. He finds the solution of the various problems in the acceptance of his thesis, which consists in 'a particular view of the nature of the connexion between the eschatological and historical in the life and task of the Church in history.' He is one of those who are to-day apparently obsessed by the rediscovery of the word 'eschatology,' the theological fashion of the moment, illuminating as all such rediscoveries have been, but no more the last word than others have proved to be. The treatment is further limited by the author's definitely Anglican standpoint, for while he declares Apostolic Succession 'not the determinative feature of Catholicity,' he contends for 'the unqualified acceptance' of it in a unified Church. He contrasts the 'protest' in Protestantism with the 'affirmation' of Catholicism, though the two words are precisely identical in meaning, as Herrick knew. 'Sanctification' is also used as if there were only one way of understanding it. And there is the Catholic assumption that formal, institutional union is a higher type of article than other kinds of oneness, and that anything else is sin. One also doubts whether it is sufficiently realized to what extent 'everything in history is provisional,' and that we are not necessarily making slow but steady progress to a final recognized goal of unity, but that all we do is within the relative and provincial Western world of experience and thought (though not without some polite bowing to the East), that very critical possibilities of quite different new divisions already exist and others will doubtless continue to appear, all the churches of to-day together being in a position comparable to some local religious community reared to think it impossible that it can be mistaken. It is suggested that 'the Spirit of unity and the Spirit of renewal are the same Spirit,' but while history records periods of wonderful advance after such achievements, it also most plainly reveals that the next stage is apt to be laxity and disaster. Stress is laid on disunity as the sign of breach of love, but perhaps due emphasis is not given to the complementary conception of truth: we must keep both mercy and judgment, both peace and righteousness.

But these passing remarks are not intended to obscure the conviction that this book as a whole serves a most useful purpose as bringing forward a multitude of points that are worth discussing, and making many suggestive and interesting statements which both those who are in the movement and those who are not would do well to ponder, and its value is by no means tied to its particular thesis or its Anglican assumptions. The substance of the book was the Norrisian Prize Essay for 1950.

G. D. Henderson

THE BEATITUDES

It is a curious thing that there does not exist what one would call a 'standard' book on the Beatitudes. *The Beatitudes*, by the Rev. Hugh Martin, D.D. (S.C.M.; 5s. net), is not intended to supply that want but it is a most interesting and most useful book, fit to rank with the same author's 'The Parables of the Gospels.' For the

preacher and the teacher it is full of good things. 'The Beatitudes describe not eight different people, but eight different characteristics of the true Christian.' Dr. Martin finds the characteristics of that character in four headings—(*a*) Inwardness; (*b*) Enthusiasm, Earnestness, Perseverance; (*c*) Detachment from the World's Prizes and Honours; (*d*) Love, not Self-regard. In the treatment of the individual Beatitudes this book is always suggestive. J. D. Rockefeller is quoted as saying, 'The poorest man I know is the man who has nothing but money.' The humility of William Carey chose for its epitaph, 'If God could use me, He can use anybody.' 'Christianity,' wrote von Hügel, 'taught us to care.' 'Some one has said that a man may do a great deal of good if he does not care who gets the credit.' 'T. H. Huxley wrote a New Year resolution in his diary on 1st January 1857: "To smite all humbugs, however big; to give a nobler tone to science; to set an example of abstinence from petty personal controversies and of toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done."' 'H. G. Wells in *The History of Mr. Polly* said of one of his characters, "He was not so much a human being as a civil war."' Dr. Oman wrote: 'Christ is the Prince of Peace, because He, alone among men, never accepted any terms, or agreed to any truce in the warfare for truth and righteousness.' 'Christ's Cross,' said Samuel Rutherford, 'is such a burden as sails are to a ship or wings to a bird.' 'If hostility hammers, indifference is apt to rust; and rust may well be a more dangerous enemy to metal than blows.' Samuel Rutherford is again quoted—'God hath called you to Christ's side, and the wind is now in Christ's face in this land; and seeing ye are with Him, ye cannot expect the lee side or the sunny side of the brae.'

No one need go to this book for an examination of the more technical and critical questions involved in the Beatitudes and the Sermon on the Mount; but there are few books which could be more useful for the teacher and the preacher in his daily work.

WILLIAM BARCLAY

THE ANNOTATED BIBLE SERIES

Professor Julius A. Bewer, Ph.D., D.Theol., Emeritus Professor of Union Theological Seminary, who is spoken of by those who know him best as a saint no less than a scholar, is publishing a series of little books on the Bible which should be widely useful to all students of the Bible. The English edition of three of them has just been issued, two dealing with *The Book of Isaiah*, and one with *The Book of Jeremiah*, chs. 1–25 (Eyre and Spottiswoode; 6s. net each). To each volume there is a very brief Introduction, and concise but judicious notes stand beneath the Authorized Version. The text of poetic passages is set out in lines, however, as the text of Psalms in the Revised Version. Professor Bewer is abreast of the latest scholarship, and draws on the most recent sources of knowledge for his comments. It would be hard to find so much reliable information packed into so small a compass as the reader will find here.

The approach is the normal critical one. Thus the Book of Isaiah is divided up into three main sections, and much non-Isaianic material is found in the first of these sections. In Trito-Isaiah the work of four writers is found. It is also of interest to observe that the collective view of the Servant in Deutero-Isaiah is here maintained. Ever since the beginning of the critical era this view has been steadily maintained in most work published in the English language, and neither the historical individual views nor the autobiographical view have found much following here. Professor North has recently argued with much force for a form of the messianic view and the reviewer would only accept the collective view with important modifications. He would also question the view here presented, though it too has been common in work on Jeremiah, that that prophet held that sacrifice was utterly and always alien to the will of God. On other disputed questions Professor Bewer holds that the Prophet's early work was done against the setting of the Scythian peril, and that Jeremiah at first supported Josiah's reform. Here the reviewer is in agreement with the author.

H. H. ROWLEY

The Vice-President of India was recently honoured on his sixtieth birthday by the publication of a series of philosophical studies, and now he has reached the dignity of an anthology—*Radhakrishnan—An Anthology*, edited by Mr. A. N. Marlow (Allen and Unwin; 9s. 6d. net). The selection from the voluminous body of writings available could not have been easy for the editor, and Mr. Marlow has done his work well, giving us extracts which are typical of Dr. Radhakrishnan's many-sided interests and achievements. Sometimes in reading the works of this 'philosopher-king,' as he has been called, we are a little overwhelmed by his uninhibited eloquence and his capacity for facile generalization, but in this concentrated essence of his thought, its profundity

as well as its clarity is strikingly evident, and we are protected from the dangers implicit in his own principle that ' we cannot say that definiteness in conception makes for depth in religion.' Dr. Radhakrishnan is a mingling of the conservative and the progressive, the detached contemplative and the practical man of world affairs, and the epigram which concludes the volume—' we need not confound the familiar with the eternal '—might be taken as a motto appropriate to himself. Altogether this book gives us some of the best of Radhakrishnan, and it is a very good ' best.'

As far back as 1904 the Rev. W. H. Griffith Thomas, D.D., had his book, *The Catholic Faith*, published. It has maintained its position exceptionally well as almost a best-seller. The author himself issued a revised edition in 1920. After his death Mr. W. Guy Johnson put forth a new edition in 1929. Some sixty thousand copies have been sold. That the book is still in demand is shown by the issue this year of still another edition. The original book has been worked over by the Revs. A. M. Stibbs, G. W. Bromiley, and J. S. Wright. No material changes have been made. The format is new, some explanatory footnotes have been added, and the bibliography augmented. The publishers are the Church Book Room Press, and the price is 12s. 6d. net. The book is a manual of instruction for members of the Church of England, and aims at showing what the Church of England is and what it teaches, going on to deal with the fundamental principles and their implications. The book is soundly Protestant and evangelical.

In *Heroes of the Faith* (Church of Scotland Youth Committee ; 3s. 6d. net), the Rev. William Steven has presented us with a series of extremely interesting studies in Christian biography. Mr. Steven has an eye for the apt saying and the vivid incident. Here we find David Cairns saying, ' A saint is one who makes it easier to believe in God.' We learn that a friend said of Cairns, ' The door of his heart stood open, you could walk right into it.' Here we read of William Graham, who took as the principle of his life, ' No one will do much good in the world unless he makes the sorrows of other people his own.' Here we read of Dr. Mitford Mitchell's advice to Alexander Heatherwick, ' You must see a possible Christian in every man around you.' There is a quite excellent chapter on Mary Slessor. We read how Mary Slessor, when rebuked for facing a dangerous situation, said, ' Where duty calls me, my safety is God's business.' Sometimes Mary Slessor in her preoccupation in her work lost count of the days of the week ; and once in Africa when some one chided her for mending the roof of her house on the Sunday, she answered, ' I kept the Sabbath yesterday and I'm too busy to keep two in one week.' Often she came home too tired even to pray and then she would say, ' Thank ye, Father, ye ken I'm tired.' We get a glimpse of William Temple on a Sunday morning in November 1933 pushing a milk-boy's too heavy milk cart up a steep hill ; and we hear how Temple defined education as training people ' to understand the world in which they live.' Mr. Steven has done an excellent job. He has given us twenty vivid pen pictures and the list is all the better because it includes names of people who are not usually written about. This would make an interesting series with which to intersperse the year's work of a Bible Class.

Convinced that ' conversions are few because the gospel is not preached ' Professor R. V. G. Tasker of London University has published a short series of twelve sermons which he delivered mainly to academic audiences. He calls it *The Narrow Way* (Inter-Varsity Fellowship ; 6s. net). The sermons are short but very much to the point, the language is plain, the numerous illustrations excellent. To mention a few of the titles will be sufficient revelation of the centrality of the message. We have ' The Narrow Way,' ' The Cleansing of Naaman,' ' The Penitent Thief,' ' The Constraining Love of Christ,' ' The Way of Submission.' We hope the book will come into many hands. It is a small and a cheap book, but of all recent sermonic literature few items will refresh like it.

Professor W. Norman Pittenger, S.T.D., who teaches Apologetics in the General Theological Seminary, New York, had a book, ' The Approach to Christianity,' published in England just before the Second World War broke out. Save for a few copies already sold the whole edition perished by enemy action. He has redrafted that earlier work and it now appears as *The Principles and Practice of the Christian Faith* (S.C.M. ; 9s. 6d. net). It is designed for young people of some academic standing but it will meet the needs of all. It is written in admirable literary style. It avoids mere traditional *clichés* and succeeds in being always interesting, arresting, and intelligible. It is for youth of this modern scientific age. It deals with what the Christian believes about God, Christ, the Holy Spirit, the Church, Sacraments, Immortality, the Finality of Christianity, Dynamic Catholicism, and Life and Action. The writer is an Anglican himself but he has no sectarian axe to grind. This book is one of the best and certainly one of the most readable popular apologetics we have seen for some time. We hope it will be widely used, and prove persuasive.

The Gospel of the Glory of God[1]

By the Reverend C. H. Dodd, M.A., D.D., Professor Emeritus in the University of Cambridge

'The gospel of the glory of the blessed God.'—1 Ti 1[11] (R.V.)

The Christian religion has its centre in the gospel. But what is the gospel about? The salvation of our souls? No doubt, in part; but not in the first place. The redemption of society? Certainly, in part; but not in the first place. Neither the soul of man nor human society exists in its own right or for itself. The discussion whether society exists for the individual or the individual for society reaches no conclusion, until it is recognized that both exist for God. He is their origin and the end towards which they look. The only true end of the individual is (in the old phrase) to glorify God and to enjoy Him for ever; and the goal of society is the communion of saints, which is the eternal sharing of the glory of God. The gospel is, fundamentally, about God, and by consequence it is about salvation for the individual and for society.

Further, this gospel is not only *about* God; it comes *from* God. It is not something that wise or holy men made up out of their own heads, for that would bring glory to the men who invented it. It is a reading of what God has shown Himself to be, in nature (including human nature), in history, and conclusively in Jesus Christ; conclusively in this sense: that the fact of Christ—including His life and teaching, His conflict and sufferings, His death and resurrection, and His subsequent influence upon men through the Church—the fact of Christ is the centre from which we are to understand all that God has been pleased to reveal of Himself in every part of our experience.

What then is it that God has revealed of Himself, and in what sense is it a gospel? That is the question we are asking, and for answer we turn to the Bible, which all manifestly hangs upon the fact of Christ. The Old Testament leads up to that fact, and the New Testament bears witness to it.

The Bible tells a story. It begins very far back; that is to say, it begins early in the history of our race, and at primitive levels of our own experience. For recent psychology has shown that primitive man is very much alive in us all, and we must repeat in some fashion his early adventures and discoveries if we are to make healthy growth. Somewhere near the beginning of the story, then, we are introduced to a group of fairly primitive tribes in a condition of servitude: oppressed, harassed, and in danger of extinction. Suddenly they are possessed by an impulse to break out into the wilderness in search of freedom and a home. The impulse might be no more than the biological urge that leads bees to swarm and birds to migrate. But their leader taught them to understand it as the call of God. What these people knew of God was little; their ideas about Him were queer; but at least they learned that something beyond animal impulses and something beyond their own human desires was commanding them; and the tribes obeyed. Then they made their first discovery—made it for us all. It is enshrined in those rather childlike 'Bible-stories' which are so familiar—how the sea made way for their passage to freedom; how the parched rocks of the desert opened springs for their thirst; how in the trackless waste fiery beacons and pillars of cloud guided them on their way. It is not difficult to see what they are saying. They are reporting, with astonishment and delight, their discovery that the obstacles nature places before human endeavour become allies when they are grappled under God's orders. Already there is a sense of some strange correspondence between the two worlds in which man lives: the inner world of purpose and ideal and the outer world of fact and force; and God is in both.

These two worlds have now to disclose more clearly what each contains of the glory of God. First, at Sinai, that dim inkling of the call of God, which was at first an all-but-blind impulse, is translated into a clear moral imperative: 'thou shalt not . . . !' There begins the discipline of man's God-given urge to self-fulfilment, under subjection to the moral law. It took several centuries of prophetic teaching, and several centuries of heart-rending experience, before full clarity was achieved: 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.' In that plain maxim the whole majesty of the moral law is disclosed, in its inescapable simplicity and universality; and in it also the glory of God as Giver of the law. The inner world of ideal and purpose is seen as the realm of God.

[1] A Sermon preached in King's College Chapel, Aberdeen, 18th May 1952.

From this point prophetic minds in Israel found themselves able to look out upon the world of nature, the outer world of fact and force, and to find the same law of God at work in it. This is how they saw it. The confused, self-frustrating turmoil of human passions and desires gives place (they observed) to order, dignity, and effectiveness only when it is made subject to the Word of God, expressed in the universal law of justice, mercy, and humility. But there is order, dignity, and effectiveness in the course of nature. What can account for this, unless it is the same Word of God, establishing His law over the whole creation ? This idea is expressed in that strange and imaginative poem of creation with which the Bible opens. In the beginning, it says, all was confusion, without order or form, and darkness was upon the face of the turbulent abyss. In other words, it was like the life of man without the law of God. And God said, ' Let there be light,' and there was light. By the Word of God order and beauty were established in the whole created world, reflecting the same eternal law that His Word imposes upon the conscience of man. The starry heavens above and the moral law within are twin manifestations of the glory of the Lord. The correspondence of the two realms, the inner and the outer, is real, because in both of them God rules : ' The Lord reigneth ; let the earth rejoice.' This, we might say, is the gospel of the Old Testament.

We need hardly have gone beyond this, but for one fact. The vision of God's peaceable and beneficent reign over the inner kingdom of man's soul and the outer realm of nature is called in question by the fact of evil. The reign of law in the life of man is challenged by sin, and suffering distorts his relation with nature. In both, the glory of God is obscured. This is the flaw in all systems of ethical theism, and the most potent motive for unbelief in intelligent persons. The writers of the Old Testament have many moving and weighty things to say about sin and suffering and the problem of evil which they raise. They are, in fact, haunted by it ; but it must be confessed that they fail to arrive at a conclusive or satisfying reconciliation of the contradiction. It is here, above all, that the New Testament ' fulfils ' the Old—or, as we might say, integrates the revelation of God which it contains into an intelligible whole.

Here the vast contradiction between the law of God, sovereign over all existence, and the fact of evil, is dramatized in an historical episode of tragic significance. The theme of the drama is announced at the outset : ' The time is fulfilled ; the kingdom of God is upon you.' The Hero of the drama is the embodiment in human and historical fact of the eternal law of God—the Word made flesh. But the plot of the drama tells of a concentration of forces opposed to God's law ; and before their onslaught He who is the Word made flesh is crushed ; or so it seems, as in history it often seems that the forces of darkness gain, and as in our private lives iniquities prevail against us. To all appearance the crucifixion of Jesus Christ was the denial of the Kingdom of God and the return of chaos. As at the first ' darkness was upon the face of the deep,' so now, ' there was darkness over the whole earth.' And then the act of creation was repeated. Out of darkness came light ; out of death came life, by the Word of God. As a matter of history, that moment of apparent defeat has proved to be the point from which the Divine energies of creation and renewal have acted with unparalleled persistence and effect. God took hold of that which was most evil, and transformed it into a supreme occasion for new creation. His Kingdom was revealed through tension and struggle ; by the overcoming of the tension and victory in the struggle. This world as we know it is the scene of tension and struggle. The drama of the Gospels was the crucial experiment which entitles us to say, in this world, in face of *all* the facts, ' The Lord reigneth ; let the earth rejoice ! '

Such, in the most meagre possible outline, is the purport of the gospel of the glory of God, as it is set forth in the Scriptures. It contemplates man—it contemplates you and me—in our actual situation in a world which we entered by no choice of our own, a world which seems to have got on quite well without us, and shows no interest in our presence here. It is addressed to our understanding, as we seek to come to terms with our existence in such a world. If we are to come to terms with it at all, there seem to be three possible views to take.

First, there is the view that the course of this world is governed entirely by physical forces. It is all determined, and we have no say in it. The truest wisdom for man is to recognize this fact and make the best of it. His immortal longings his intuitions of spiritual values—goodness, truth, and beauty—are the embroidery of his existence, or perhaps the bait that Nature lays to lure him to his biological functions ; nothing more. This is the view that gives glory to Nature, or the world external to men. It must be rejected, since it fails to account for a good half of human experience. Nevertheless, it preserves one important truth : that we are limited and dependent beings, and the initiative does not lie with us. That is a salutary truth.

Secondly, there is the view that while the world of nature is a closed mechanical system, man, with his spiritual values, is a stranger and a rebel in it. It is for him to grit his teeth and fight for his hand ; to assert his values against Nature ; to conquer

Nature if possible, and if not, to go down with the ship in splendid defiance. This is the view which gives glory to man, over against nature. It is to be rejected, since the separation it makes between man and nature is quite untenable in face of the facts. Nevertheless, it preserves an important truth: that spiritual values have an absolute status over against everything else, and a claim which over-rides every other claim, even that of existence itself: *fiat iustitia ruat cœlum!* It is a bracing truth.

Thirdly, there is the view to which we have been led by reflection upon the revelation in the Bible; the view that both man and his world—his two worlds, the inner and the outer—are God's creatures, dependent on Him, subject to His law, finding their meaning and destination in His will alone. This view takes up the element of truth in both the other views: man *is* a dependent being—dependent on God first and last; spiritual values *have* an absolute obligation, and are no mere dreams, because they derive from God. It is God whom we encounter everywhere within and without, whether we know it or not: it is His power and goodness that alone give meaning to our life and to the world. And this God is such as He showed Himself to be at the crisis of man's history at which Christ died and rose again.

I know nothing that better deserves to be called gospel. The question is, How we are to respond to it. I will try to indicate our appropriate response, under three heads.

First, there is the response of the intellect. We are to acknowledge the truth about God with open minds, and draw the logical consequences. The truth is that God is the beginning and the end, the centre about which all revolves—God and not ourselves. His will is the ultimate seat of power in the universe and He is good beyond all that we could imagine. It follows that we can leave the issues of life in His hands with complete confidence, and confess our doubts, fears, and rebellions to be unreasonable and unworthy.

The second response is that of the affections. We are to accept life from God's hands and be thankful. If life is God's gift it is right that we should savour the gift—the beauty and wonder of the world, the wealth of human associations, and whatever inward experiences of good may be allowed us. No doubt there are times of tension and struggle when it would be affectation to profess thankfulness for what we are going through. At least we can accept it without evasion, self-pity, or bitterness, as our appointed task, and await the time when we shall be profoundly thankful—not for the suffering and loss, but for the opportunities it brought or the perceptions it developed in us, or the benefit it worked for some one else. Such experiences may be contributory elements in a total experience of life which is immensely good—good to be enjoyed as a gift and good to be tackled as a task. It is right that we should savour it all, and the best way of savouring it is to turn to the Giver in thankfulness.

The third response is of the will, and it is crucial. We are to do homage to God our King, and put ourselves at His disposal—ourselves and that portion of His world that adheres to us, beginning with our own bodies, and going on to everything we have dealings with. All belongs to Him of right. We are to withdraw our personal claims upon all these things, and offer them to Him for His ends.

Acknowledgment, thankful acceptance, homage—all these are included in one comprehensive action which is the highest kind of action open to man on earth: the act of worship. I will not say it is our duty to worship God, because worship lies deeper than duty, and duty is known in its full scope only when it is duty to One whom we worship. Worship comes before all our busy endeavour. It is an attitude of the whole person—mind, heart, and will. It is the only appropriate, and in the end the only possible, attitude of a reasonable creature to its Creator, when that Creator is revealed as good beyond all our imagining. The gospel of the glory of God is before all else a call to worship.

The Religious Significance of T. S. Eliot

By the Reverend C. R. Walker, M.A., Brechin

A recent Warrack Lecturer argued that the preacher ought not to quote poetry 'unless in small doses,' and Browning only 'with care.'

The statement is surprising because religious poetry at least—including, of course, our best hymns—comes aptly to the preacher's lips, and often expresses better than he could do in his own language some profound religious truth. Even if Browning is difficult and therefore ought to be quoted sparingly, no preacher of a bygone

generation would have felt that his mental equipment was adequate unless he had made at least some slight study of that great Christian poet. What Browning was to the past generation of preachers and thinkers T. S. Eliot, I believe, is rapidly becoming for preachers and thinkers of our time. Until his poetry is better known the preacher would be well advised to quote him infrequently, for it must be admitted that the most obscure poems of Browning are lucid compared with the more cryptic and richly allusive poems of Eliot. But the very fact that Eliot as a Nobel prize-winner is already recognized as probably the greatest living poet, and that he is having a profound influence on men of letters and lovers of poetry and frequenters of the theatre, is something that we ought to take into serious account.

In attempting to assess Eliot's religious significance, I propose to speak first about his mental equipment for his rôle as a great Christian poet and dramatist for our day, then to call attention to his conversion, and lastly, to describe his contribution to religious thought under the preacher's customary three heads.

1. Eliot's qualifications for his self-appointed task include a long and searching training in Philosophy both in the United States and in France, a business career which doubtless enabled him to gauge and later to express the outlook of the average citizen—the Prufrock and the Sweeney of his earlier poems—and a wide knowledge of literature—English, American, French, Italian, as well as classical.

So wide is Eliot's reading and so freely does he make use of it that to grasp his allusions perfectly the reader would need to be well acquainted with Frazer's *Golden Bough* and the later Elizabethan dramatists such as Nash and Kyd and Webster, besides the poetry of Donne and the *Divine Comedy* of Dante. He would miss something, too, unless he were familiar with the great mystics, notably St. John of the Cross, who clearly made a deep impression on the poet, St. Julian of Norwich, and the unknown author of the *Cloud of Unknowing*. Eliot has a deep admiration, too, for Launcelot Andrewes, preferring his sermons to the sermons of Donne. Yet who, but Eliot, would dream of opening a poem with the first sentence of one of Andrewes' Nativity sermons, as he does in his *Journey of the Magi*?

To this list of 'sources' might be added the two American authors, Nathaniel Hawthorne and Henry James. Both of these were obsessed with the positive and even diabolical evil in the human heart, and a sense of horror is never long absent from their best known novels; and no one acquainted with either the poems or the plays of Eliot can doubt that in his philosophy of life a prominent place is given to human sin. Certainly horror is never long absent from his works either.

Another qualification Eliot possesses to which attention might be drawn is his New England and Puritan ancestry. The clergy figure in his family tree, and no one who has heard him read his own poetry—notably *Ash Wednesday*—but can feel that his Puritan ancestry is pleasantly reflected even in his voice.

The poet has given this whimsical description of himself which confirms the Puritan strain:

> How unpleasant to meet Mr. Eliot!
> With his features of clerical cut,
> And his brow so grim
> And his mouth so prim
> And his conversation, so nicely
> Restricted to What Precisely
> And If and Perhaps and But.
> How unpleasant to meet Mr. Eliot!

Last, but obviously most important of all in the list of Eliot's special qualifications to be the Browning of our time is his poetical genius. This is not the place to discuss such a matter at length, nor to do more than merely mention it. But who that has brooded over his *Four Quartets* in all their tantalizing profundity, or perceived his power in the poems *Gerontion* or *Sweeney among the Nightingales* can help admitting that T. S. Eliot is a poet of the first rank, great both in conception and in craftsmanship, unconventional and startling both in his verse forms and in his language, speaking the idiom which the age of Picasso and Matisse in art, and Arnold and Clifford Bax in music is prepared to understand.

2. With Eliot's conversion we come to a topic entirely germane to our theme. Let me quote here what Miss Helen Gardner, an authority on Eliot's poetry, has to say on this matter. 'The change in Mr. Eliot's poetry,' she writes, 'cannot be discussed without reference to the fact that the author of *Ash Wednesday* is a Christian while the author of *The Waste Land* is not,' adding 'But the connexion between the acceptance of the Christian faith and entry into the community of the Church and this change in the content and style of his poetry is a very complex one.' The fact remains, however, that Eliot underwent the spiritual experience we call conversion and that there is a distinct 'before' and 'after' traceable in his poetry. A note of anti-Christian pessimism and disillusionment runs through his early poems, a note which it has been said, made the poet for a time a favourite with the Communists. Now Mr. Eliot, not merely as a member of the Anglican Church, but even more as the author of *Little Gidding* and *East Coker*, and *Murder in the Cathedral*,

shows how wholeheartedly he has embraced the Christian faith.

How the change was wrought it may be hard to say. Some think that the two shattering wars of our era made the poet turn to Christianity as the one hope of a desolate world.

The change in the content and style to which Miss Gardner refers may be exemplified by placing a light-hearted early poem like *The Hippopotamus*, in which the Church is compared with the hippo, to the disadvantage of the Church, side by side with his later and more serious verse. It is only necessary to contrast its light-hearted raillery with the intense religious fervour of *Little Gidding*, or with the closing scene of *The Cocktail Party* to realize how far Eliot has travelled in his spiritual pilgrimage. Nevertheless the *Collected Poems, 1909–1935*, help us to estimate the poet's contribution to religious thought, inasmuch as Eliot, like Pascal, whom he deeply admires, shows the splendour of the Christian faith by setting it against the dark background of man's despair. Such despair finds frequent and telling expression in these *Collected Poems* written before the author's conversion.

3. So we come to Eliot's positive contribution to religious thought. And here it might be pointed out that Mr. Eliot is doing for the Church what the Church is inherently incapable of doing for itself—namely, preaching Christian doctrine without seeming either to preach, or even so much as mentioning the name of Christ at all.[1]

Looking at life with the perception of the true poet who is also a fervid Christian, and has much of the mystic in his composition, Eliot finds in it three outstanding features or qualities—namely, Boredom, Horror, and Glory—the first two being found everywhere in the world of men, the third being the special contribution of Christianity to suffering mankind.

The three terms—Boredom, Horror, and Glory—are to be found in Eliot's essay on Matthew Arnold. Arnold, in writing of Burns, remarked that 'no one can deny that it is of advantage to a poet to deal with a beautiful world.' Eliot takes exception to this remark and says—'But the essential advantage for a poet is not to have a beautiful world with which to deal; it is to be able to see beneath both beauty and ugliness; to see the boredom, the horror, and the glory.'

First, the BOREDOM.

It has been thought that Tennyson's well-known poem *Mariana*, with its haunting and disturbing description of Mariana's surroundings together with the despairing refrain—

> She said, I am aweary, aweary,
> I would that I were dead!

had something to do with Eliot's delineation of the boredom which afflicts humanity. But if so, then it must be admitted that what Tennyson attempted once Eliot attempts again and again—and with a variety and a depth unknown to Tennyson. Eliot is nothing if not bold in his description of the ennui and the *tædium vitæ* which none of us can ever quite escape, never hesitating to use ugly and even disgusting images, nor to mingle the most serious conceptions with conceptions manifestly flippant, holding no doubt that we think in that inconsequent manner.

Take for example the poem entitled *Preludes*. Here the subject is the weariness that afflicts the mind of a sensitive man as he moves about the streets of a city, and afflicts the mind through all the senses—of smell, no less than of sight and hearing.

> The winter evening settles down
> With smell of steaks in passageways.
> Six o'clock,
> The burnt-out ends of smoky days.
> And now a gusty shower wraps
> The grimy scraps
> Of withered leaves about your feet
> And newspapers from vacant lots;
> The showers beat
> On broken blinds and chimney-pots,
> And at the corner of the street
> A lonely cab-horse steams and stamps.
> And then the lighting of the lamps.
>
> The morning comes to consciousness
> Of faint stale smells of beer
> From the sawdust-trampled street
> With all its muddy feet that press
> To early coffee-stands.
> With the other masquerades
> That time resumes,
> One thinks of all the hands
> That are raising dingy shades
> In a thousand furnished rooms.
>
> . . . . .
>
> Wipe your hand across your mouth, and
> laugh;
> The worlds revolve like ancient women
> Gathering fuel in vacant lots.

In his *Love Song of J. Alfred Prufrock*, the poet goes deeper. He shows how superficial minds, like Prufrock's—the semi-cultured idler who 'measures out his life with coffee spoons,' can make the

[1] An obvious exception, of course, is *Murder in the Cathedral*, which includes a sermon.

monotony of daily life and its multitude of social engagements an excuse for evading the crucial questions of existence.

Always the question is about to be asked, or about to be answered, but trivial visits and trivial talk stifle both question and answer, and the meagre soul of Prufrock remains meagre to the end.

Let us go then, you and I,
When the evening is spread out against the sky
Like a patient etherised upon a table;
Let us go, through certain half-deserted streets,
The muttering retreats
Of restless nights in one-night cheap hotels
And sawdust restaurants with oyster shells:
Streets that follow like a tedious argument
Of insidious intent
To lead you to an overwhelming question . . .
Oh, do not ask, 'What is it?'
Let us go and pay our visit.

. . . . . .

And would it have been worth it, after all,
After the cups, the marmalade, the tea,
Among the porcelain, among some talk of you and me,
Would it have been worth while,
To have bitten off the matter with a smile,
To have squeezed the universe into a ball
To roll it towards some overwhelming question,
To say: 'I am Lazarus, come from the dead,
Come back to tell you all, I shall tell you all.'
If one, settling a pillow by her head,
Should say: 'That is not what I meant at all;
That is not it, at all.'

Boredom mixed with loathing is one of the consequences of vice, as the poet shows us in his *Fire Sermon* in the series *The Waste Land*:

When lovely woman stoops to folly and
Paces about her room again, alone,
She smooths her hair with automatic hand,
And puts a record on the gramophone.

To Eliot, as to Pascal, man without the Spirit of God is a wretched creature, hating the world he has helped to make, bored and wearied with his life, inventing endless diversions which in turn become boring too, because he refuses to submit to the will of God his Creator.

So we come to the HORROR which Eliot finds—and finds plentifully, in man's life.

Hints of horror come to the poet, for example, in his contemplation of animate Nature. The rat pulling its slimy body through decayed vegetation on a deserted river bank, the old crab, 'with barnacles on its back,' that gripped the end of a stick he held to it; the cat which 'flattens itself in the gutter, slips out its tongue and devours a morsel of rancid butter,' all stir up a feeling of horror in his mind. Even the coming of spring, which to most poets is the source of unmixed pleasure, has its own suggestion of horror for Eliot—in the secret agony of Nature.

April is the cruellest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain—

he writes in *The Burial of the Dead*.

Some may think that Eliot here is far-fetched, or even insincere, were it not that a hint of Nature's agony is to be found in that most solemn passage of the Gospel of St. John when Christ spoke of the death of the corn of wheat under the ground, and took that as a parable of His own extreme self-sacrifice.

But no one will dispute the Horror seen by the poet when he concentrates upon the life of Man. In his Preface to Pascal's *Pensées*, in Everyman's edition, Eliot writes of Pascal in words which might be applied to himself, in explanation of his own seeming pessimism and despair. 'Pascal's disillusioned analysis of human bondage is sometimes interpreted to mean that Pascal was really and finally an unbeliever, who, in his despair, was incapable of enduring reality and enjoying the free man's worship of nothing. His despair, his disillusion are, however, no illustration of personal weakness; they are perfectly objective, because they are essential moments in the progress of the intellectual soul, and for the type of Pascal they are the analogue of the drought, the dark night, which is an essential stage in the progress of the Christian mystic. . . . His despair is in itself more terrible than Swift's, because our heart tells us that it corresponds exactly to the facts and cannot be dismissed as a mental disease; but it was also a despair which was a necessary prelude to, and element in, the joy of faith.'

What then are the precise manifestations of Horror rising from despair, which Eliot like Pascal—as he moves onward to the deep inward joy of the Christian mystic—sees in his fellow-men?

One is the terrible frustration which comes to many when they see that the world has little or no use for them, and perhaps the most memorable instance of this is to be found in *The Hollow Men*, written in 1925, during the aftermath of unemployment and discontent which made the years between the Wars a nightmare. As you read, you seem to see a queue of unemployed looking at each other with the stony eyes of utter despair.

The horror of war again, as one would expect, finds expression in Eliot's poems, but not till his most mature period—when he has become a convinced Christian—with the result that the horror

is sublimated into an expression of Divine Love—as in the little lyric from *Little Gidding*, descriptive of an air raid :

The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error,
The only hope, or else despair
Lies in the choice of pyre or pyre—
To be redeemed from fire by fire.

Who then devised the torment ? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove
We only live, only suspire
Consumed by either fire or fire.

The deepest horror, however, is reserved for the man who is haunted by memories of deadly sin or for the man who is passing through some personal hell. And this horror is amply expressed in the dramas—especially *The Family Reunion*, and to a lesser extent in *The Cocktail Party*.

In *The Family Reunion*, Harry the heir to Wishwood, is oppressed both by the memory of the unhappy relationship existing between his father and mother, and of his own crime against his wife. The painful haunting memory of guilt is personified in the Eumenides, who pursue Harry across the world and make their presence felt even at Wishwood. Harry speaks of them thus :

When I remember them
They leave me alone ; when I forget them
Only for an instant of inattention
They are roused again, the sleepless hunters
That will not let me sleep. At the moment before sleep
I always see their claws distended
Quietly, as if they had never stirred.

The horror of the personal hell which a man can make for himself is found, for example, in a speech by Edward in *The Cocktail Party* while he was separated from his wife.

There was a door
And I could not open it, I could not touch the handle.
Why could I not walk out of my prison ?
What is hell ? Hell is oneself,
Hell is alone, the other figures in it
Merely projections. There is nothing to escape from
And nothing to escape to. One is always alone.

So he leads up to a passage, strangely reminiscent of a sermon of Donne, where he powerfully describes eternal estrangement from God.

It was only yesterday
That damnation took place. And now I must live with it.
Day by day, hour by hour, for ever and ever.

It will be perceived, then, that Eliot is far removed from the Romantic School of poets who luxuriate in the beauty of Nature, and dwell for the most part upon the natural graces of mankind. Like St. Paul, Eliot has no delusions about unregenerate man, and even the fair face of Nature cannot conceal from his eyes the decay and mortality which afflicts all Creation.

So much then for the Boredom and the Horror of life. But what of the Glory ?

It is, as one would expect, a spiritual glory—a glory never seen on sea or land, intangible but real and abiding—the glory of the Christian mystic while he communes with God, the glory too of the Christian martyr ; both reflecting the greatest glory of all, namely, the Incarnation and the Atonement.

Passages might be culled from several of Eliot's later poems and from all his plays to substantiate this statement. No reader of *Little Gidding* will forget the picture of the poet kneeling in the little chapel founded by Nicholas Ferrar and being uplifted by a cloud of unseen witnesses, nor can any reader of *The Cocktail Party* ignore the splendid self-sacrifice and vicarious suffering of Celia Coplestone in her resolve to become a missionary to a savage tribe in Africa, and in her heroic death by crucifixion beside an ant hill.

I prefer, however, to concentrate on one play, namely, *Murder in the Cathedral*. This is not only by far Eliot's best effort in drama—and the best of its kind in the language since *Samson Agonistes* —but it impresses upon the reader the contrast between the passing glory of earthly pomp and power, and the eternal splendour of the Church of Christ, with its glorious army of martyrs.

In reading the play, and still more perhaps in seeing it acted on the stage—and where could have been found a more fitting stage than Arbroath Abbey, where it was presented by students of Oxford last summer ?—one is aware that the Glory is the more effectively displayed by being set over against the Boredom and the Horror. The chorus of the women of Canterbury, with their shrill-voiced lamentations and their weird forebodings of woes to come, supply the Boredom and the Horror in plenty, and the archbishop, Thomas Becket, by foiling his four successive tempters and braving the wrath of king and barons even to the shedding of his blood on the altar steps of Canterbury Cathedral, leaves us in no doubt as to the height

to which the human spirit may be raised by religious passion and a deep sense of duty to God.

Horror and Boredom mingle in the women's description of the miseries the people of England suffered during the misrule of king and barons in Thomas's absence in France.

We have not been happy, my Lord, we have not been too happy.
We are not ignorant women, we know what we must expect and not expect.
We know of oppression and torture.
We know of extortion and violence,
Destitution, disease,
The old without fire in winter,
The child without milk in summer,
Our labour taken away from us,
Our sins made heavier upon us.
We have seen the young man mutilated,
The torn girl trembling by the mill-stream.
And meanwhile we have gone on living,
Living and partly living,
Picking together the pieces,
Gathering faggots at nightfall,
Building a partial shelter,
For sleeping, and eating and drinking and laughter.

Horror of a supernatural kind is reflected in other passages by the Chorus, as when the knights who assault Thomas go out for their weapons—

I have smelt them, the death-bringers, senses are quickened
By subtile forebodings; I have heard
Fluting in the night-time, fluting and owls, have seen at noon
Scaly wings slanting over, huge and ridiculous. I have tasted
The savour of putrid flesh in the spoon. I have felt
The heaving of earth at nightfall, restless, absurd. I have heard
Laughter in the noises of beasts that make strange noises: jackal,
jackass, jackdaw; the scurrying noise of mouse and jerboa; the laugh of the loon, the lunatic bird. I have seen
Grey necks twisting, rat tails twining, in the thick light of dawn.

Against such a background the glory of the martyr shines forth like the sun bursting through fog and thick darkness. Fearless and resolute, Thomas declines to withdraw his opposition to Henry and to go back to his earlier gay and dissipated life as a courtier—in spite of the suggestions of one tempter—or to seek either temporal or spiritual authority under the crown—and preserve his life at the same time—as other tempters insinuate he might well do, but saying—

Now is my way clear, now is the meaning plain;
Temptation shall not come in this kind again.

Thomas chooses the way of self-sacrifice, even though his actions may be misunderstood and his very stand upon principle be interpreted as

Senseless self-slaughter of a lunatic,
Arrogant passion of a fanatic.

'A martyrdom,' he says in his Christmas morning sermon, 'is always the design of God. It is never the design of man; for the true martyr is he who has become the instrument of God, who has lost his will in the will of God, and who no longer desires anything for himself, not even the glory of martyrdom,' adding, 'So thus on earth the Church mourns and rejoices at once, in a fashion that the world cannot understand; so in Heaven the saints are most high, having made themselves low, and are seen, not as we see them, but in the light of the Godhead from which they draw their being.'

Murder in the Cathedral, of course, being written for production at the Canterbury Festival in 1935, had its motive set for it, and could hardly fail to inculcate Christian doctrine. But it is surely noteworthy that all three plays of Eliot and most of his mature poetry point in the same direction. The true glory of life is the reflection of the Atonement seen in the lives and souls of men who have elected to walk in the way of self-sacrifice out of love for their fellow-men and to the glory of God. Without that glory, life becomes either unutterably weary, or it is haunted by painful forebodings which destroy man's peace.

How posterity will evaluate T. S. Eliot we cannot tell. It may complain like W. B. Yeats, that his 'art seems grey, cold, dry,' though an explanation of this effect is surely not far to seek: or it may go to the opposite extreme, and perceiving in his poetry a reflex of that mysterious Giaconda smile which those who have met the poet have remarked upon, while still puzzling over his profounder pieces, say—

Others abide our question. Thou art free.
We ask and ask—Thou smilest and art still,
Out-topping knowledge.

But whether he suffers eclipse or is universally received as one of the immortals, of this we can be certain, that, wherever his work is read with sympathy and understanding, men will acknowledge that he preached the gospel to his own generation in a manner and an idiom that caught its ear and forced it to think of deepest issues.

What Eliot says of Donne might surely be said of himself. 'He belongs to that class of persons of which there are always one or two examples in the modern world, who seek refuge in religion from the tumults of a strong emotional temperament, which can find no complete satisfaction elsewhere.'

In the Study

Virginibus Puerisque

Looking over the Fence

By the Reverend A. Whigham Price, M.A., Gateshead

'Neither shalt thou covet . . . any thing that is thy neighbour's.'—Dt 5^{21}.

In our garden we've got some raspberry canes; they grow against the lattice fence that separates my garden from the garden of the church; so many of them have poked their heads through, and bear their fruit on the other side. I was picking some of them recently, and I found that a lot of the best ones—the biggest, ripest, and juiciest raspberries—were on the other side of the fence, out of reach. The ones on my side didn't seem nearly so good. So after a while I went round into the church garden. But the queer thing was that I couldn't find those big juicy ones when I got there; they must have been hidden under the leaves, or something. But I *could* see that on the side of the fence that I'd just left there were lots and lots of lovely ones which I hadn't seen when I was in my own garden. So I went back again. But the queerest thing of all was that when I was back in the garden I couldn't find *those* big ones either. The bushes on that side seemed to be stripped of fruit.

It's funny how things always look better on the other side of the fence, isn't it? The next person's garden always looks as though it had more flowers than yours, and fewer weeds; and the chances are that he thinks the same thing about yours. We call that 'envy,' don't we—this anxious peering over the fence and wishing we had something some one else has got? Perhaps you've got a nice doll and you meet a little friend with a new doll's pram, and you think, 'Oo, I wish I had that pram to put my doll in,' not knowing that your friend is thinking, 'Oo, I wish I had that lovely doll to put in my pram.' Or if you are a boy, the same thing happens very often over your trains; you have a new engine, and your friend has a new station, and both of you envy each other. Or perhaps you wish you were grown-up, so that there was no more school, and no more home-work, and you could go to bed as late as you liked. The funny thing is that father and mother are looking over the fence into *your* garden, and saying, 'I wish I were back at school and could spend half the day playing, and have nice long holidays, and could really go to bed early—instead of having to sit up late mending Mary's frock or making a rabbit-hutch for Tommy.'

Over the fence the fruit seems bigger and juicier, and yet, when we get there, we can't find it: then, it looks much better on the side we've just left behind. I think it would be better if we enjoyed what we've got, don't you?—looked for what is nice, and said 'thank you' to God for it, even if we sometimes have to look under the leaves to find it, so to speak.

Let's try doing that, shall we? instead of being envious of what other people have got (or of what we think they've got) and always wanting it for ourselves. St. Paul said: 'I have learnt by now to be content with what I have: I have been apprenticed to everything—having my fill and going hungry, living in plenty and living in want.' That is the secret of a happy heart: it's the mark of every friend of Jesus.

Me

By the Reverend Charles M. Hepburn, B.D., Crieff

'Ye are of more value. . . .'—Lk 12^{7}.

Mabel Lucie Attwell does most delightful drawings, some of which I dare say you will have seen. I wonder whether you have seen one lovely post card with a picture in colour. It shows a little girl, a tiny tot, among the flowers and gazing intently at a nest from which there are peeping four baby birds, possibly sparrows. Underneath the picture is printed a little verse. Here is what it says—

How good of God
To make the world,
To make such lovely things to see,
The stars,
The flowers,
The baby birds,
And then—
To put in ME!

Isn't that a wonderful thought, how God in His goodness made us also. You all know, I expect, the Hundredth Psalm, 'All people that on earth do dwell,' and the lines which say

Know that the Lord is God indeed,
Without our aid He did us make.

It's very wonderful to think that He made us, that you are you and that I am me, and that we are alive in this thrilling world. Anyhow that's a

great and important fact, that we are all part of God's world, each one of us, and not an unimportant part of it either.

Sometimes, I admit, we feel very small. Lately I was in London, a vast city, where one seemed not very important in such a crowd. In it in war time one saw many motors whizzing along with labels like these: A.R.P., A.F.S., W.A.A.F., Doctor, and so on—VIPS, as we sometimes say, Very Important People. Down Oxford Street one morning, however, there came a car with a woman driver, who wasn't an official, and it had on it a conspicuous sign, just two words, these two words,

'JUST ME'

It was a defiant way of saying she had her importance, too, and mattered as much as any of the others, as we all do, although you are 'just you' and I am 'just me.'

Of course there are some people who care for us very specially, to whom we are supremely important indeed. In Glasgow, once, a great soldier, Lord Roberts, was to inspect the city Boys' Brigade companies at Hampden Park. Some time after it was announced, one small B.B. boy went to book seats for his parents. At the box-office, however, the man told him that Lord Roberts wasn't to be there after all. So, added the man, maybe now the boy's father and mother wouldn't want to come. At which the small B.B. lad retorted in an injured tone, 'It's ME, no' Lord Roberts, they're comin' to see.' Although he was only a wee fellow, in his father's and mother's sight he was all-important.

Now can God, who is so great, care for you and me with a love like that, for there are so many you's and me's? Or is God like 'the old woman who lived in a shoe,' who 'had so many children she didn't know what to do?' Is that, then, the kind of Father God is? Surely not. For instance, a man whom most of us will know about and who had a huge family, hundreds and hundreds of children, was Dr. Barnardo. Did Dr. Barnardo think about and care for them all? Well, listen to what Dr. Barnardo wrote to some girls who were going away to Canada:

'DEAR GIRLS,—Will you think of me sometimes? Will you write to me sometimes? . . . I will pray for you all the time you are at sea or when you land, and when you are over in Canada I will ask God to bless and keep each one of my dear children.'

Surely, then, when Dr. Barnardo could do that, God who is infinitely great will be as much concerned about you and me. Which is just indeed what Jesus told us, that in the sight of God, who made the lilies and watches over the sparrows, we are of more value than they. Yes, though you are 'just you' and I am 'just me,' each one of us can sing and say

God, who made the earth,
The air, the sky, the sea,
Who gave the light its birth,
Careth for me.

The Christian Year

TWELFTH SUNDAY AFTER TRINITY

A Matter of Death and Life

BY THE REVEREND JOHN HUXTABLE, M.A.,
PALMERS GREEN, LONDON

'For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.'—Ro $6^{10. 11}$.

1. 'It's all so stupid,' some one said to me a while ago, speaking about the War. 'If only men and women would love each other, there'd be no wars.' She was perfectly right; and I agreed with her. What else could I do? There was a pause before I ventured to ask her this question: 'But how do you propose to make them love each other? After all, there are a lot of people who don't intend to love each other; and there are many who really don't see how they can. What are we to do about them?' Another pause. Then she shrugged her shoulders and said, rather despairingly, 'That's the problem, isn't it? I'm sure I don't know what you're to do.'

That *is* the problem; and it is, of course, but a particular form of a very old problem. Every day we do what ought not to be done. Every day we leave undone what ought to be done. And we know it. Not many of our sins are sins of ignorance. How can this moral failure be overcome? That is our eternal human problem.

St. Paul knew all this well enough—'the good that I would I do not: but the evil that I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death?' He might have been speaking for you and me.

2. St. Paul gives us the answer to his own question, which is also our question, in the opening verses of the sixth chapter of the Epistle to the Romans.

As he answers our question, he is looking at the Cross. But he is not saying the same thing about it as he has said at other times. He is not contradicting himself. On the contrary, he is drawing a supplementary truth from what he has said before.

You remember how St. Paul told the Corinthians about Jesus being made to sin on their behalf that they might become the righteousness of God in Him. There he is thinking of Jesus as One who bears the sin of the world, taking upon His shoulders our awful burden, sharing the agony of losing sight of God, coming to final and titanic struggle with the powers of darkness ; and, praise be to God, Jesus rose from the dead. The burden of sin is not only borne : it is carried away. He is the Victor in the strife : Christus Victor. That is gloriously and divinely true. But it is not all the truth ; and in this passage the Apostle looks at the Cross again, and sees yet another truth. Who is this figure throned upon the Cross ? Jesus of Nazareth ? Yes. But who was Jesus of Nazareth, mighty in word and deed ? Was He not the Second Adam ? He is not a man only : He is Man. Adam's sin is our sin. His fall is our fall. We are in Adam : and in Adam all die.

O loving wisdom of our God !
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O wisest love ! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail.

And that Second Adam it is who hangs upon the Cross. It is not a man only who is crucified : but Man. Our old Adam, our sinful self, is fastened there to the Cross. ' Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.' He took our sinful nature to the Cross that we might be delivered from its bondage. He took the whole mass of our selfishness, our unwillingness and inability to do the good that we know, all that compels us to say ' if only I could ' before we speak of what we ought to do—that is what St. Paul means by the body of death, a personality captive to sin and weakened by the captivity—and Jesus took all that and slew it on the Cross. There it hangs dead. ' Our old man is crucified with him.' But that is not all. The best is yet to be spoken. ' Now if we be dead with Christ, we believe that we shall also live with him. . . . If we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection.' That means that a new life, a resurrection life, is available to us. That is part of what Jesus died to accomplish. Man need no longer say ' If only I could ' before he speaks of what he ought to do : by faith in Jesus Christ, he can do what God commands : he can live unto God.

St. Paul does not mean that a man is made sinless when he believes in the Lord Jesus. As Reinhold Niebuhr reminded us, this interpretation has been put upon his words, but only by those who forget to explain why he so frequently had to tell the faithful not to sin, and neglect to take any account of the Apostle's own confession : ' Not as though I had already attained, either were already perfect: but I follow after.' We are, however, clearly being told that the believer in Christ has broken with sin in principle. Temptation will continue. Sin will be a constant possibility. But he has been given a new life which he must constantly realize. It is as if St. Paul said : ' Self-love, sin, has been destroyed as the principle of your life : see to it that the new principle of devotion to God in Christ is actualized in your life.'

3. St. Paul is not always as theological as he is in this Epistle to the Romans. His theology is always worth the inevitable struggle to understand it, for he had a perfect genius for seeing the fundamental issues of the religious life. He knew what were the depths and heights of the Christian religion ; and, if you want to know them too, you will find it well worth the energy and patience involved in trying to understand this Epistle. Even if you never grasp its meaning as a whole, you cannot read it at all carefully without being brought face to face with the great and abiding issues of life : God's immeasurable grace to sinful men, the unsearchable riches of Christ, man's tragic need, and God's sovereign government of the world. All these are here. Who can afford to miss them ?

Yet even while we are assured that this effort of understanding is warrantable and worth-while, we are apt to feel that it would be much easier if only St. Paul would give us a concrete example of what he means ? That, of course, is precisely what he does in the Epistle to the Galatians. He points with wondering humility to himself, and says, ' I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me.' The only real commentary upon that verse is the man who wrote it. Think of the hundred and one things St. Paul managed to do. Think of the adventures and dangers through which he passed. Think of that back of his, all scarred with many scourgings. Think of him, the vagrant of the Levant—for Christ's sake. He was not one who could easily give up having his own way, doing what he liked, thinking what he pleased, going where he would. But that sacrifice was made. That ' old man ' was crucified and dead. ' Christ liveth in me : . . . I live by the faith of the Son of God.' He did. He went where Christ would have him go. He thought what Christ would have him think.

(Was not every thought brought a captive-slave to Christ ?) He did what Christ would have him do. In the end, they say, he died a martyr ' for the sake of the Name.'

That is the life of faith ; being dead to sin, being dead to self. Only so can you be alive unto God, through Jesus Christ our Lord.

What does ' being dead ' mean ? Much the same for you as it did for St. Paul : finding life in Christ. It means that you go not after your own inclinations, but after His holy will, that every day is offered to His direction. It means that when we pray we ask no ' openings ' that He does not give, and that we seek no ' experiences ' beyond what He sees fit. It means that we have no life save in Christ. Unless we die thus, we shall never live.

So much we have often said, I know ; but have we said it with the right intention ? Too often we have spoken as if by discipline, self-control and perseverance we could attain unto the Christian life. But the more we try that way the more easily we learn that we shall never succeed in it. We can attain unto the Christian life only by faith in Christ, by putting ourselves in His hands, and trusting Him for everything. Faith in Christ, remember, is not only believing in His sacrifice for our sins ; it is being at one with God through Him, so that we own that our evil nature is crucified with Him, and know that we are raised to newness of life.

4. We started by trying to find out whether there was any way of changing human nature. We have not forgotten that search ; nor has our time been wasted in looking into this passage from St. Paul. As a matter of fact, it was written with a not dissimilar intention. The Apostle was giving an answer to those who through moral laziness or ineptitude or despair had decided that they were not going on with the attempt to live the Christian life. God would forgive them all in the end, so what did it matter if they continued in sin : God's grace might the more abound. St. Paul wrote this deep evangelical passage to persuade them that they ought to live a Christian life and to show them that it was possible.

And that message speaks to us across the centuries. Would we live the Christian life ? Would we lead men to that state where ' if only ' is no longer a verbal monument to man's moral inertia and ineptitude ? Then we must give them more than good advice. We must lead them to Him who is the Lamb slain from the foundation of the world ; and we must first come to Him ourselves. All men must know Him in whom their sinful nature is done away, that by faith in Christ they may receive His good gifts and be led into the paths of righteousness.

THIRTEENTH SUNDAY AFTER TRINITY

Obedience—Its Illuminating Power

BY THE REVEREND ROBERT MENZIES, D.D., GLASGOW

' If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'—Jn 7^{17}.

Jesus in this passage is discussing the weightiest of all questions, the problem of religious knowledge. The issue had its origin in a controversy between the Jewish authorities and Jesus. In spite of themselves they are impressed by the weight of His utterances and the religious insight they revealed. But they are not prepared to accept His conclusions. They question the grounds of His authority. They claim that He is expressing His own private views, without any backing from God. Jesus counters this by claiming that He was expressing God's mind, not His own. If the Pharisees knew God for themselves, and not by hearsay and tradition, they would never question the soundness of His views. But, He says, ' His voice ye have not heard, His form ye have not seen, His word ye have not kept.' All the conditions for spiritual knowledge were lacking. As for Himself, He claims that His teaching was authoritative because it was based on the intuitive knowledge that springs out of the depths of a surrendered will. Moreover, He claims that this approach to truth is not one that is open to Him alone. Obedience to God's will is the broad highway to religious certainty and is open to any one who is prepared to accept these conditions He lays down. ' If any man is willing to do the will of God, he shall know of the doctrine.' Doctrine is used here in the broadest sense. It means the view of ultimate reality He has been expressing, the first hand authoritative knowledge of the truth about the living God. This is one of the great sayings of Jesus which casts a flood of light on this much discussed question of religious knowledge. How can we, how can any one, know God for Himself in the greatness of His being, the expressions of His life, something of His mind, His heart and purpose ? The answer of Jesus is that any one who is anxious to do His will, who has an eager, single and submissive will, will be guided into all truth.

To begin with, we ought to recognize the originality of this contribution. The general consensus of opinion is that the intellect, not the will, is the real organ of truth. That is probably true of scientific and theoretic truth generally. But it is not true, except partially, of religious truth. Our knowledge of God resembles our knowledge

of persons rather than of propositions. That kind of knowledge we grasp intuitively, not with the mind only but with the whole being. And in this realm the will takes precedence over every other faculty. A favourite dictum in Greek and Stoic circles was that 'knowledge was virtue.' Jesus reversed this dictum and claimed that 'virtue was knowledge.' In so doing He made an original contribution to our theory of knowledge. The mind is an uncertain and wavering instrument for the discovery of ultimate reality, because it is usually biased and perverted, and capable of proving anything it wants to prove. But it is not so with the single, purposive, and submissive will. To have the will to do God's will is a guarantee that we cut away the entangling coils of self-interest which pervert our judgment, lift the darkening shadows of selfish passion which blur our vision, and let in the light of God into our souls. 'If thine eye be single,' said Jesus, 'thy whole body shall be full of light.' What this means is that behind Christian truth stands Christian character. Religious knowledge depends on our insights and intuitions, while these depend on our character, and this in turn depends on our choices and acts of will. We see with what we are. So Jesus said. 'Blessed are the pure in heart: for they shall see God.'

Incidentally this close alliance between the will and religious knowledge explains why many intellectually gifted men and women are to be found in the ranks of unbelievers. It is often a puzzle and even an obstacle to many, especially young people, that keen and penetrating minds should be lukewarm and even hostile to so persuasive and convincing a body of truth as the Christian gospel contains. Yet there is nothing new or unfamiliar about this opposition. Christ's controversial opponents in Jerusalem were by no means lacking in intelligence or dialectical skill, but their minds were closed to everything Christ said. The truth Christ proclaimed had not their vote to make it true. That truth cut across all their plans, views, prejudices, and profits, so they sealed their minds against it. Rationalists generally assume that reason is a goddess with an impartial eye in search of truth. In reality this is quite an unwarrantable assumption. The truth is that reason as much as any other faculty shares in our fallen nature. Most of our thinking is wishful thinking. Reason is coloured and perverted by our tastes, our predelictions, by our ethical codes and practices. A sinful life can and does distort reason's judgment. Even pride of intellect can tilt the balance the wrong way. As the late Lady Oxford said of an eminent lawyer, 'His brains have gone to his head.' That is why Jesus laid such emphasis on the will as an instrument of truth. 'If I had your creed,' said some one to Pascal, 'I would live your life,' to be greeted with the just rejoinder, 'if you lived my life, you would share my creed.' Only those who accept Christ as the Way can know Him as the Truth.

On the other hand, this is the key to the spiritual insight which the pure and simple of heart possess. There are many humble and unsophisticated souls, with no pretensions to learning, who yet succeed in reaching a knowledge of God to which more highly gifted people are strangers. There are elect souls like Brother Lawrence who had never strayed beyond the four walls of a monastery, whose task consists in doing simple duties like cooking meals, yet who all the while hold high converse with the celestial powers. There are those who tread the dusty ways of life, do battle with its sin and sorrow, yet all the while dwell in the secret place of the Most High, because their wills are submissively poised toward God. They are the children of light, because they are the children of obedience. This ought to be a great comfort and inspiration to us all, because it means that Divine truth is not an esoteric secret, to be won only by the intellectually endowed or the religious expert. It is the broad democratic way, open to all who desire to do Christ's will.

Further, this instrument of obedience furnishes us with a technique for increased spiritual perception. Ruskin once made the illuminating comment, 'Every task we decline obscures some truth we might have seen.' On the other hand, every act of obedience clears the spiritual eye and extends the range of our vision. This is how we grow in grace and in the knowledge of Christ. It is an illustration of the law of increasing capital returns. 'Unto him that hath it shall be given.' In a great passage in one of William James's books he states this truth in terms of psychology: 'Practice will change our theoretic horizon, and that in a two-fold way. It will lead us into new worlds and secure for us new powers. Knowledge we could never attain, if we remained as we are, can be attained in consequence of higher powers; and a higher type of life we can morally achieve.' This psychological pronouncement is right down the gospel street. William James is merely stating in technical language what Jesus has said in much clearer and more engaging words. 'If any man is willing to do God's will, he shall know.' If any man obeys he will see. 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'

In conclusion, it ought to be observed that the great value of this discovery of Jesus is the plain and practical way it makes open and accessible to all the highest secrets of religious truth. To know God we only need to cherish the desire to do His

will. Any one, sincere and earnest in this quest, need not remain for long a stranger to Divine truth. We can now make this experiment, where we are, and as we are. Our knowledge of God may be slight, but let us proceed upon what little we do know, and the next step will already have become plainer. When Horace Bushnell was a student at Yale University, a religious revival broke out. He was embarrassed by his complete failure to understand its significance. He was an unbeliever, and he correctly judged that the fault was in himself. So he asked himself, 'What do I, in point of fact, believe?' He reached the conclusion that he believed in nothing except the eternal distinction between right and wrong. The voice within him then said, 'Have you ever put yourself wholly on the side of right, in scorn of consequence?' And he was honest enough to admit that he had not. The persistent voice within then asked, 'Are you prepared now to throw all your weight on the side of right?' So he knelt down and reverently dedicated himself to the cause of right. That light followed, led him into other and richer realms of truth. It led him finally into the Christian ministry, and to a career which made him one of the most influential preachers in New England. After forty-seven years in the ministry he confessed: 'Better than I know any man in Hartford do I know the Lord Jesus Christ.' Willingness to obey the light we have, loyalty to the truth as it breaks forth from God's word or is revealed to us by His spirit, is the main organ of spiritual illumination to us mortals here below, stumblingly groping our way to the eternal light. 'While ye have the light, believe in the light, that ye may be the children of light.' 'If any man will do his will, he shall know of the doctrine.'

FOURTEENTH SUNDAY AFTER TRINITY

A Lesson in Gratitude, Trust, and Confidence

BY THE REVEREND RODERICK BETHUNE, M.A., EDINBURGH

'And he said, So is the kingdom of God, as if a man should cast seed into the ground: And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.'—Mk 4^{26-29}.

When one compares the utterances of our Lord with the letters of His most distinguished disciple, St. Paul, one is struck by the fact that while there is much in our Lord's teaching that is redolent of the soil there is practically nothing of the beauty or of the work of the countryside in the writings of the Apostle to the Gentiles. The explanation is simple. Whereas our Lord spent His earthly days in villages where His observant eye missed nothing (as His references to fishermen, farmers, ploughmen, estate stewards, birds, beasts, flowers, fields, crops, make clear), Paul was a townsman who, while he made occasional excursions into the country, was mainly preoccupied with things that are of concern to men who dwell in cities.

This parable, preserved by Mark alone, takes us into the heart of the country where, townsfolk as we are, our thoughts should be on the occasion of a Harvest Thanksgiving.

Perhaps those who lived and worked close to the soil had no need to have the lesson of their labours driven home—or perhaps they had, since even the best of men can miss what is obvious, perhaps because it is so obvious. At any rate, those to whose tables the finished products of the labours came had need to have the lesson driven home. As one reads the parable that took shape as such thoughts passed through our Lord's mind, one can almost see Him pausing by some field of gold, stand there a while musing, and then, thinking aloud, speak the parable first to Himself, and then resolve to speak it to others.

What lessons did a harvest field convey to our Lord? And what lessons did He wish it to convey to others?

1. First of all, as our Lord stood and mused He was struck by the powers of men—and also by the limitations of men.

The Greek word translated in our Authorized Version as 'of herself,' *automate* was, we have been reminded by one scholar, 'a favourite word with the classical writers' who 'frequently speak of automatous or spontaneous plants or fruits—meaning such as grow without the help of man. Herodotus represents the Nile as irrigating the fields of Egypt automatously. The hand of man is not needed to spread out the water.'

Where, one can almost hear our Lord commanding men to ask as they listened to His parable, where did such 'multitudinous motions' of the earth come from? Were they there by accident, or as the result of the operation of impersonal forces that knew nothing of and cared nothing for the wants of men, or were they there because a good God ordained that they should be there for the benefit of those to whom He had given life and whose life He was anxious to nourish and sustain? So far as our Lord was concerned, only one answer was reasonable, since only one answer made sense not only of the harvest but of the world in which men reaped other harvests besides grain. And since, He believed, such powers were there because

a good God ordained that they should be there, was such a God not deserving of all men's gratitude ?

We should not be in church, I take it, unless we shared our Lord's view, unless we accepted wholly and sincerely the truth contained in the simple lines—

Back of the loaf is the snowy flour,
Back of the flour is the mill ;
Back of the mill are the wind and the shower,
And the sun, and the Father's will.

We have our powers, we recognize and admit, and also our limitations—and not only where harvests of grain are concerned. We have our gifts, our opportunities, our successes, which we have done nothing to deserve and certainly little to create. Where did they come from ? Are they ours by accident, or as the result of the operation of impersonal forces, or ours because a good God willed that they should be ours ? If our answer to such questions is the answer Jesus gave, a Harvest Thanksgiving should awaken our gratitude—and not alone for food, but for much else besides.

2. But if, as He spoke of a harvest field, our Lord taught a lesson in gratitude, did He not likewise teach a lesson in trust ?

Listen to Him carefully. ' The Kingdom of God is as if a man should cast seed into the ground ; and should sleep. . . .' The man whose field He beheld had done his part faithfully and conscientiously, and, having done it, was confident that God would do His part, so confident that he robbed neither his body of rest nor his mind of peace by worry or despair.

That is a lesson which many of us ministers have need to learn. Our task is to sow the seed and, following the example of the farmer of the parable, to do everything in our power to see that the seed is given a proper chance. But, having done that, the rest must be left to those among whom the seed is sown and to the Spirit of God operating in their hearts. Disaster comes when any minister tries to do his own job and God's as well—disaster, depression, and disappointment.

But this is a lesson that must be learnt by others than ministers—by those, for example, who, having toiled hard to make a brave, new world, are disappointed that so little comes of all their labours, and who, because they are disappointed, grow weary in well-doing, and, what is worse, despair of the world ever being any better than it is. A great-hearted friend of mine, cultured, sensitive, had worked so hard for so long that finally he collapsed under the strain. Nothing that one said seemed in any way to dispel the atmosphere of depression in which he lived. One day, a friend, franker than the rest, called to see him and startled him with an utterance which, while it at first seemed cruel, marked the beginning of his recovery. ' Your biggest trouble,' said the friend, ' is that you imagine that you are God and that upon you has been laid the entire responsibility for running the universe. God expects you, as He expects every man, to do your part in the struggle, but He doesn't ask you to bear His share as well as your own. He is perfectly capable of discharging His own responsibilities and all that He asks is that you trust Him.'

During the last War there came over the radio a story of a timely, gallant rescue of men whose ship was lost through enemy action. Four of them had been adrift on a raft for days. With what oars they had they had heroically endeavoured to make headway. One ship after another was sighted but none saw their signal of distress. At last their signal was seen by a passing ship which, said the narrator, picked them up where, in spite of all their frenzied rowing, they had been set adrift. All of which is a parable. There are storms we cannot ride of ourselves. There are questions our finite minds cannot answer and, much as we care to discuss them, we come back to the point at which we began. But there is One who can help us to ride the storm, who does see all things from the beginning to the end. He asks us, having done our bit, to trust Him to do His.

3. But if, as He spoke of a harvest field, our Lord taught a lesson in trust, did He not likewise teach a lesson in patient confidence ?

Listen to Him carefully again. ' First the blade, then the ear, after that the full corn in the ear.' The harvest was not reaped after a few short hours, not even after a few days, but after long months of patient waiting. But, and this is worth remembering, it did come at long last.

How many of us have need to be taught a lesson in patient confidence ? We want to see the world made new, not in so many years when, in all likelihood, we shall be too old to enjoy it, but now. But some things must be borne in mind : First, that certain evils are deeply entrenched and are, therefore, not easily eradicated ; secondly, that God, who might have chosen to coerce men, has chosen to persuade them ; and thirdly, and because these things are so, that reforms are slow of being accomplished.

Few, we would agree, have succeeded in initiating so many reforms in their life-time as Florence Nightingale did. And yet, as her biographer tells us, that great woman had to be content to wait, and to wait through long years, to see her dreams come true. ' People's expectations,' she once wrote, her biographer tells us, ' are highly wrought. They think some great thing will be accomplished in six months, although experience shows that it

is essentially the work of centuries—they will be disappointed to see no apparent change, and at the end of a twelve-month will feel as flat about it as people do on a wedding day at 3 o'clock when breakfast is over.'

But for some of us the problem of progress, or, more correctly, the problem of the lack of progress, is not a world problem, but a personal one. We have striven for years to use sincerely and meaningfully the means of grace which a good God has provided but, even so, seem as far from Christlikeness as we did when first we set out with purposeful steps upon the Christian highway. How many of us have need to learn that we cannot hope to become Christlike in a matter of hours, or even in a matter of days, that it is a work of years, that even then we can hope only to approximate to it. It was of an old man, surely rightly, that Sir J. M. Barrie wrote that he 'had the beautiful face God gives to all who truly love Him and keep His commandments.' Defeat should not discourage us, let alone persuade us to give up trying. There is, said our Lord, 'first the blade, then the ear, after that the full corn in the ear.' Let us continue to sow the seed, to do everything in our power to see that it is given a fair chance, and some day the harvest we long to see will be gathered.

FIFTEENTH SUNDAY AFTER TRINITY

Of No Reputation

BY THE REVEREND JOHN L. KENT, M.A., GLASGOW

'Let this mind be in you, which was also in Christ Jesus: . . . Who . . . made himself of no reputation.'—Ph 2^{5-7}.

Paul was an adept at balancing theory against practice. Never an elaboration of Christian doctrine but Paul weighed it against a practical purpose. He might soar skyward in his theological speculations, but he never failed to touch down at a point where man's everyday life was profoundly affected. Take any of the great themes on which he expatiates. Each is tied to a real situation, a living experience, a teasing problem. The Atonement? It is the only protection against the lure of fleshly sin. Justification by faith? It is the only safeguard against reversion to a sterile legalism. The doctrine of the Resurrection? It is the only means of fortifying the soul against drift and futility. Every statement of the faith is pinned down to a practical issue. Doctrine and life are indissolubly wedded.

Here in this passage is his classic enunciation of the doctrine of the Incarnation. What a sublime vision of the pre-existent Christ divesting Himself of His glory to share the lot and save the soul of sinful man! But an exact statement of the Incarnation is not his purpose. He has a problem on his hands and he is concerned to solve it.

Paul's Philippian friends are quarrelling. Their disputes are threatening to divide the Church. They are in danger of breaking into mutually hostile factions. The peace and unity of the Church are in peril.

That is the situation he faces. How can he deal with it?

He sees where the trouble lies. It is in their pride. That is the spring out of which their ill tempers and divisions flow. It is a poison that is threatening to disintegrate their life. Their hot and fractious contentions, their self-conceit, touchiness, and overweaning assertiveness, their failure to appreciate and accommodate themselves to each other's point of view all stem from their pride. They must get rid of it. It must give place to an effective and all-prevailing humility. But how?

Now comes the doctrine. 'Let His mind be in you who made Himself of no reputation.' Here is the cure for the Church's sickness. It is not a mere statement of belief; it is a salve for a Church's sores. When the meaning of the Incarnation is realized and its truth experienced the virtue that will save the Church will leap into life. And see the expertness and imagination with which Paul applies the remedy to the Church's ills.

As God He made Himself of no reputation. When Jesus became man He laid His divine glory by. Although He could claim, without affectation or a flourish of achievement, to be equal with God, He made the complete descent to our humanity. None of His divine prerogatives did He hold in reserve; no halo about His head; no legions of angels for His bodyguard; no magical accompaniments; no celestial trappings. Search the literature of other religions and you will find nothing like this. When the gods take on human flesh in the Greek legends or in Indian mythology they dare not stoop to the absolute level of mankind as did Jesus. He alone is utterly man. No reputation! 'There is humility for you,' cries Paul. 'Get it into your mind.'

As a man He made Himself of no reputation. Men did not feel He was like a star and dwelt apart. No pose or gesture of dignity did He assume. He freely entered into their lives, put Himself at His brothers' disposal, gave Himself away, spent Himself in their interests. He bowed to the most menial tasks to serve them. Our Bible says that He became a servant. But that is not what Paul said. He said that He became a slave. He stripped Himself of His glory to that extent in order to deliver mankind. A slave! No reputation! 'That is what I mean by humility,' says Paul. 'Lay hold of that.'

As a slave He made Himself of no reputation. For there were slaves, and slaves. Some of them held honourable positions and were not mere hewers of wood and drawers of water. They could be clerks, secretaries, accountants, although they were slaves. But not Jesus. He was a dishonoured slave. Paul could never forget the depths to which Jesus had stooped to effect his salvation. Something had happened to his Master that could never happen to him. Paul was a Roman citizen, and therefore whatever his offence might be he could never be put to death by crucifixion. His Master was. Such was the dark degradation to which He was willing to go. No reputation! 'That is humility,' Paul declared. 'Let that spirit reign among you and your troubles are over.'

These words come to us like an echo from a far-off world. We have almost ceased to address one another in this language. Gone are the days, it would seem, when we can expect frail human nature to exhibit the selfless humility of the Lord Jesus Christ. We have so reconciled ourselves to the apparently ineradicable selfishness of our nature that we have abandoned all expectation of seeing this virtue displayed except in the rarest and most unique occasions. We must face facts, we are bidden, and the truth is that so long as we inhabit these mortal bodies so long will self hold us in thrall. As for Paul, either he was living in a world of phantasy or he was legislating for the millennium.

It is high time that we made our assault upon this pessimism. What are the facts? They are that Paul was asking no more of his fellow-Christians than he was himself actually demonstrating, no more than has been the outcome of the Christian spirit wherever it has been exhibited. When the Lord Jesus Christ has laid compelling hold upon a man, as He did upon Paul, that man has displayed the most reckless disregard of self. He has been too engrossed in his adoration of Christ and in obedience to His will to be concerned about his personal fortunes or indeed about his very existence. We lay down this affirmation not in the pious hope that one day it will prove true but on the well authenticated facts of history. We can call a myriad of witnesses to testify that it is already true. An interminable procession of those, both dead and alive, who have made themselves of no reputation for Christ's sake can be made to pass before the eyes of the most unbelieving to amaze, convince, and subdue.

Paul was amply justified in his demand. So are we. This is one of the most distinctive marks of authentic Christian experience. Without it the Christian witness is ineffective. With it, it is arresting and well-nigh irresistible, the power of the Church and the distinction of the Christian life.

'Wherefore,' says Paul, as though he were getting his feet well down on the rock foundations of the unequivocal promises of God; 'wherefore,' as much as to say that it is ineradicably written in the constitution of the universe; 'wherefore God hath highly exalted him.' In virtue of the determined self-abasement of Christ, God hath restored to Him the reputation that He voluntarily resigned. 'A name above every name.' Of His own free will Christ touched the nadir of self-annihilation and therefore, according to the principles on which God runs His universe, He raised Him to the zenith of esteem and influence, enthroned Him before the adoration and acclamation of the whole world.

At this the Apostle becomes almost lyrical in his description of the spheres within which this homage is paid to the Lord Jesus. The angels prostrate themselves before Him as they pay their tribute to the exalted Christ. The devils quail at the sight of Him for they know that this is the power that strikes them impotent and pronounces their doom. On the plane of the earth this is what calls mankind to their knees—a natural, involuntary, universal homage.

'Ah, now,' you say, 'Paul has thrown the reins over the neck of his imagination. It is running wild.' But is it? Is this phantasy or fact? Doctrine or life?

Is this not at the heart of what the Lord Jesus Christ came to proclaim in His words and to enact in His life? The Christian faith may stand for much more but this at least is plain. It announces to the world that the only way in which to win universal esteem and influence is to eschew them. Not in the regal might and lordly authority that compels the obedience of men through external pressures, but in the quiet undemonstrative life of self-abnegation is the secret of the world's homage to be found. Test it and see. Who counts more in the respect and influence of men—the Japanese Emperor or Kagawa? Hitler or Schweitzer? Marshall the so-called great ones of history and match them with humble servants of the Cross, and, tell me, for abiding influence and life-changing and inspiring power, who counts? Men of reputation? Or men of none?

It is astonishing that Paul had reached so completely to the heart of the Christian message and shed forth so clearly and fully its meaning. This is the fact about Christ, about God's ordering of His world, about the essential nature of man to which the Christian faith testifies. No, this is not phantasy or mere doctrine. This is the inescapable truth.

We want to catch the ear of every statesman in

the world and say, ' If you formulate your policies on any other principle, you are leading your people astray and heading them for disaster.' We want to gather the people of the churches in assembly and make them listen afresh to Paul's counsel. That Church is truly strong and the vehicle of the Spirit of God that ceases to be concerned for itself and, careless of its reputation, spends its life in the service of the people, going out with abandon to proclaim Jesus Christ as the only Saviour of the world and winning men for Him. We want to take ourselves apart and, letting the light of this truth shine upon us, examine ourselves anew. What is the state of our minds ? To what objects are our aspirations attached ? Does it hurt, stab us with remorse, to hear Paul say, ' Let this mind be in you, which was also in Christ Jesus ; . . . Who . . . made himself of no reputation ? '

Christianity and Democracy

Professor John Foster, D.D., The University, Glasgow

Faced with the conflicts of the modern world, it is important that we should know not only upon which side we stand but why we stand there. Three questions may well occur to us as Christians in this regard : (1) Is Democracy, as we know it in the West, the product of Christianity ? (2) In so far as Christianity influences a society, should we expect its influence to be in the direction of Democracy ? (3) Is Democracy, to be effective, dependent upon a Christian basis ?

(1) Is Democracy the product of Christianity ? Perhaps an earlier question might have been, in the manner of 1066 *and All That*, ' Is Democracy a good thing ? ' Almost any one in our Western world, given the word to define, will feel himself moving in the direction of the Gettysburg speech. He might, remembering the burdensome regulations of life in a Welfare State, favour Oscar Wilde's emendation, ' Bludgeoning of the people by the people for the people.' Not quite a definition, but sardonic commentary, is this epigram of Shaw's : ' Democracy substitutes election by the incompetent many for appointment by the corrupt few.'

Yet however we may complain about Democracy in some of its outworkings we are in no position to feel like criticizing Democracy itself. The older among us belong to the generation which believed that it fought the First War to ' make the world safe for Democracy.' In the Second War our nation risked all to save the world from one form of Totalitarianism. Its other form, which now seems to be Democracy's only alternative, we like no better. Democracy then (like Glasgow) belongs to us and we belong to Democracy.

It is easy to assume that an institution, to which we as Christians are accustomed, is therefore necessarily Christian. Missionaries of our grandfather's time, going among naked savages, had this sentimental attachment to trousers. Missionaries' wives, in places where women wore nothing above the waist, invented blouses, whose very Victorian decency can be admired (or not) in parts of South India to this day. However fervently we may quote the words of St. Paul, ' We preach not ourselves . . . ,' it is as a matter of fact all but impossible not so to do. So it is safer, as always, to look away from ourselves and our prejudices, to facts of history which we can treat objectively. Doing so, we shall find that we *must assume no necessary connexion between Christianity and Democracy*.

Christianity arose and spread within the Mediterranean world at a time when the Roman Republic had been succeeded by the Empire. It came to its own in that Empire when several generations of Emperors had adopted ideas of monarchy strange to the spirit of the West—Oriental absolutism, backed by claims to divinity, and the demand for Emperor-worship. While Christians died by the hundred in opposition to this, it was not because they opposed an absolute Emperor, but because they opposed Emperor-worship. And now, in the year 312, comes a Christian Emperor to the throne, What kind of sanctions do Christians accord him ? Listen to Eusebius, Bishop of Caesarea :

> ' Our Emperor derives the source of his authority from above. . . . While others have been raised by the choice of their fellows, he is unique, the one to whose elevation no mortal can boast of having contributed.'

This idea, for Christians, takes the place of *Pontifex Maximus*, indeed of *Dominus et Deus noster*. Constantine may well have felt that in exchanging a doubtful, and variously interpreted, claim to divinity, for acceptance as God's (the

only God's) vice-regent, he was on firmer ground than any of his predecessors had been, and his absolutism more firmly established. Thus Christianity's first positive relationship with the State is providing sanction for absolute rule.

When we survey the successes of Christianity throughout the Middle Ages, we must confess that it seems to thrive best under powerful patronage. How should it not be so in such a society? The comparative individualism of life in the Roman Empire has given way before the barbarians, and the new society, beginning to take shape, is that which will be called feudal. In Christian history, this is the period of group conversions, religion not claiming men individually but accepting whole communities as they move together under their natural leaders. That is how between the years 500 and 1000 practically all Northern Europe is won. The Christian religion adjusts itself admirably—and sometimes *not* so admirably—to the contemporary pattern, which is tribal and patriarchal. The Church of the Middle Ages is far from being democratic in spirit. How should it talk about self-government? It is sufficiently occupied trying to get folk to do as they are told. But the civilizing influence of our religion is never more clearly shown. Indeed this, A.D. 500 to 1000, is the period, and this, Europe, is the place where Christianity has its greatest opportunity to become basic to a civilization. It proceeds to do it so effectively that henceforth it is impossible to extricate Christianity from anything—democracy or anything else—in our history.

As we come to the modern period, from the Reformation onwards, we may say, 'Here at last is the hour!' First let us remind ourselves that of all Christendom one half remains within the Roman obedience. The Orthodox East claims something like another quarter. There are few signs of democratic contribution from these churches. Of the quarter remaining, the Lutherans can hardly be regarded as a seed-bed of democracy. Luther's Christianity was such that he was able to say,

> 'What is more ill-mannered than a foolish peasant or a common man when he gets power in his hands?'

And,

> 'There is nothing so venomous, pernicious, and devilish as an insurgent.'

In our own time the Confessional Church has often tried to correct our Anglo-American idealizations of it by pointing out that it was not for them to oppose Hitler and his evil totalitarian State ('The powers that be are ordained of God') until that State invaded the sphere of the Church. When we turn to the English Reformation, we must confess that in its first stage, it does little but add to the power, and wealth, of the Tudor despot. Where then within Protestantism shall we look?

There remain the churches of the Reformed (*i.e.*, Calvinist) tradition. Of especial significance is the way in which this tradition developed in the Church of Scotland, and among English Puritans and Independents. The struggle of our Civil War of 1642 secured for us our Parliamentary institutions, and it was fundamentally a religious struggle. But, except in Scotland, the reaction which followed, while it did not permanently detract from civil liberties, did alter the religious picture. The independent spirit was stifled or expelled. Dependence is the chief characteristic of what remains of the Church of England. That Church comes to be regarded (sometimes not altogether unjustly) as an indifferently run department of State. Moreover by this time 'divine right' is finished: the State as expounded by Locke is the secular State. There will henceforth be few religious contributions to our developing democracy.

Puritan and Independent, if cast out from England, become the classical expression of New England. And so, little more than a century on, comes the Declaration of American Independence, 1776; rather less than a century on again, that expressed ideal of 'government of the people, by the people, for the people.'

American influences there are behind the French Revolution, but, being Protestant, they are in France necessarily shorn of religion. English influences behind the Encyclopedists are more important, especially Locke and Bolingbroke, but these influences are shorn of religion too, because the ideal with them is that of the secular State. The French Revolution, for most of Europe *the* landmark in progress towards democracy, is thus largely irreligious, and anti-religious.

Is Democracy the product of Christianity? We may summarize our answer: Christianity contributes (i.) in so far as Christianity is basic to European civilization, and so to all its developments; (ii.) in decisive periods, especially in Britain, 1638–1660; and in America, 1776; on the mainland of Europe hardly at all.

This seems a very meagre result to our first question. Perhaps it may sound too insignificant for us to proceed to question two at all:

(2) In so far as Christianity influences a society, should we expect its influence to be in the direction of Democracy?

My measured answer, just given, looked at Christianity's contribution direct to society in general. It did not proceed to examine the inner life of the Church. Here I believe can be seen something most significant for our subject. Whenever the Church is really vital, it is engaged in

awakening the individual conscience; instructing the ordinary man regarding his responsibility, not only for himself, but towards his neighbour; and developing its own sense of community. This does influence secular society, both by example and by opposition.

I mentioned Christianity's rise within a totalitarian State. Its conflicts with that State were not political, yet we hear protests like this against the State's policy of persecution:

> 'This is no case for violence or hurt, since religion cannot be forced. It must be conducted by words, more effective than blows in a matter affecting the will. Let them unsheath the keen blade of intellect. If their reasoning is true, let it be published. We are ready to hear if they should teach. Of course we do not believe those who keep mum, any more than we yield to outbursts of rage. Let them imitate us and set forth the reasoned statement of the whole matter. For we do not, as they complain, entice. We teach, we prove, we show. We keep no one against his will. For he is of no use to God who lacks devotion and faith. Yet no one deserts our side, since truth itself holds him.'[1]

Argument and persuasion are the Church's weapons; 'We teach, we prove, we show. We keep no one against his will.' There, however authoritarian the Church may be in its Order, is the essentially democratic spirit, and it cannot be without its effect upon the wider world.

I criticized Eusebius' subservience to the Emperor Constantine. Alongside that regrettable passage, it is only just to place his brother-Bishop, Hosius of Cordova's, protest to Constantine's son:

> 'I was a confessor in your grandfather's time, and am ready for anything now. Remember you are a mortal man, and do not interfere in Church affairs.'

Such healthy independence of spirit, not infrequently shown, is a mark of true churchmanship, not without significance for the ordinary layman and his attitudes.

I pointed to group conversions in the Middle Ages, that of our ancestors among them, whole peoples together. The opportunity to give instruction was not neglected. Bede says of the work of the missionaries,

> 'Day after day more people came together to hear the word, and forsaking heathen rites, to embrace the faith, and so attach themselves to the unity of Christ's Holy Church.'

In the ignorance and unsettlement of the times, the Church never caught up with its task, never came fully to be that instructed community with awakened consciences, which, we have said, *is* the Church, whenever the Church is really vital. That is the measure of its failure, in so many cases, to advance to more than nominal conversion, its failure to make good for the family and the individual what had been decided in the larger group. The present decline of religion in Western Christendom is the falling away of such nominal Christianity. The fact that it is unreal and falls away, is another witness, though with negative evidence instead of positive, as to what the true Church should be, and should contribute towards Democracy.

When we come to the Modern Age—not just post-Reformation, but post-World War II.—it is to see in all the great Communions a renewed emphasis on the layman's part. This is so, not only among Protestants, where we might expect it, but in the Roman Catholic Church, and in the Eastern Orthodox (among the Orthodox, most notably in Greece). Such measure of new life as can be instanced in these years of many setbacks, belongs to religion of just this kind. It seems to me true to say that a revival of essential Christianity does, and must, contribute, quite apart from conscious direction to social and political concerns, in the direction of Democracy.

(3) Finally, Is Democracy peculiarly dependent upon a Christian basis? One of the most alarming things about post-War Asia, is that, beneath the surface appearance of Democracy, there is hardly a single country which has, or understands the meaning of having, a constitutional opposition. The only alternative to present government is unconstitutional, revolutionary, blood-red. If you are in power, that means that you ought to be able to see that no rival does gather strength to unseat you—else, what is power for? We have seen the results of such a policy in China. There is, as a matter of fact, precious little real Democracy in the world. Three-quarters of the world is, in character and outlook, centuries removed from it. That a façade of democratic forms should hide this reality is one of the dangers of our time.

I suggested—jocularly—that we might have begun by discussing, 'Is Democracy a good thing?' We could not really have done that, because we know that history is not a matter of affixing labels. No system of government is in itself 'a good thing.' 'Good' is a word most meaningful when it is applied to people. And any system of government can be good only according to the goodness of the people administering it. It is a serious thought—however close it may appear to be to Shaw's not-so-serious one, about the incompetent many in place of the corrupt few—to consider that *a good Democracy depends upon more peoples being good* than any other system of government. Indeed it seems to depend upon something hardly short of a reversal of human depravity.

[1] Lactantius, *Divine Institutes*, v. 20.

Contributions and Comments

Evangelism : A Question of Method

One finds it frequently assumed in Conferences on Evangelism and similar discussions that little or no reliance should now be placed on so-called 'mass evangelism.' This is a method, it is maintained, which while doubtless achieving notable results in bygone days is clearly ill-adapted to present needs. Men are increasingly distrustful of a technique which lends itself to emotional abuse, and whose results are apt to be precarious and evanescent. Moreover, there is a new emphasis on community responsibility in evangelism : what is wanted is not one man's voice but the witness of the group, and the real evangelizing unit is the congregation. To all this there must be added the growing awareness that any evangelism which is divorced from social passion is stultified and self-defeating ; to preach the justice and the compassion of God requires a community which is itself on fire for social and economic justice and refuses to stand aloof from things which too many religious people have called common and unclean, a community manifestly taking up the cross of a costly compassion toward men.

All this has tended to bring the older kind of evangelism under a cloud. And that there have been grave abuses goes without saying. But surely it is a mistake to be so afraid of possible abuse as to cast away altogether a powerful sword of the Spirit ; and it is open to question whether much current debate on evangelism is not led astray by a false antithesis. The real strategy here is not 'either—or' : it is 'both—and.' Within recent years the supreme value of the 'parish-visitation' type of evangelism has been amply demonstrated ; the 'teaching mission' has proved its worth ; and the 'Commando Campaign' in which missioners seek to carry their Christian witness into factories, shops, cinemas, dance-halls, public houses and street corners has had notable results. It is right to recognize this gratefully, and to believe that here is a crucial line of assault upon contemporary paganism and unbelief. But it is wrong to suppose that these more direct and intimate contacts necessarily outmode the large central gathering where night by night the Word is proclaimed. Indeed, there is no lack of proof that such meetings can gather up and focus to a point all the other diverse activities in which evangelism is finding its modern expression.

In a sense, of course, the words 'mass evangelism' are misleading. It might even be said that, strictly speaking, there is no such thing. This is a point which Canon Bryan Green has stressed in a recent excellent book.[1] You can preach the gospel to the multitude, but in conversion the individual soul stands face to face with Christ. Hence the missioner who carries the *kerygma* for the multitude must also be furnished with the *paraklesis* and the *didache* for the individual in the time of the decisive encounter.

In the New Testament period itself all the recognized lines of attack on the problem of paganism were known and used. Already in the Acts of the Apostles the group or community emerges as the evangelizing unit. Already the Christian witness of the layman as he pursues his own daily calling is paramount. Already there appears the pattern of the industrial chaplain and the priest workman : did not Peter have a special mission to the fisherfolk and Paul to the tentmakers ? Already 'visitation evangelism' and the 'mission of friendship' are familiar, and the message is carried 'from house to house' (Ac 20^{20}). Already the *kerygma* leads on to the *didache*, and both are verified and substantiated in the *koinonia*. And through it all there can be seen from time to time the gathered crowd, that sight upon which our Lord Himself never looked without an immense compassion and a deep stirring of the heart.

It will not do to disparage the older method of evangelism on the ground that it fails to reach the outsider. Even if ninety per cent. of those who attend are professing Christians, who shall say that the results are barren ? Many a minister would testify that the turning-point of his ministry or its sudden upreach to new self-dedication came through a mission conducted in his own town or neighbourhood by some man sent of God. Where the way has been prepared and co-operation between the local churches is real, such an evangelist, passing on elsewhere when the fortnight's meetings were over, has left scores or hundreds of evangelists behind him. In any case, where the Christians of a community are awake to their responsibility, there is no doubt that during such a campaign many who have no connexion with a church will be brought within the hearing of the Word. Even with specialized groups, such as students, the mass meeting still has its place, as has been shown convincingly in recent University missions in Britain, America and Australia. From London to the Hebrides, from Melbourne to New York, new evidence is continually being provided that the special mission, when brought in not to substitute but to supplement the other methods of

[1] *The Practice of Evangelism* (Hodder and Stoughton).

parochial or congregational evangelism, is still manifestly effective and mightily used by God.

As to the danger of emotionalism, are we sure the pendulum has not been allowed to swing too far the other way, until the prevailing cult of the casual has left its mark even upon the declaration of the gospel? By all means let war be declared in the name of Christ upon intellectual dishonesty, and let anything in the nature of a cheap emotionalism be banned; but it is a tragedy to jettison emotion as well. It is essential to put logic and hard thinking into the creed by which a man proposes to live; but it is a profound mistake to do this in such a way as to stifle the fire within. The children of darkness are wiser here than the children of light, for the devil knows better than to stifle emotion. Only Spirit can cast out spirit; and nothing could be more futile or pathetic than the attempt to set a tepid Christianity over against a scorching paganism, a casual take-it-or-leave-it argument for faith against the almost mystic fervour and passion of the false ideologies which bestride the world to-day.

In the book to which reference has already been made—a book which all who have a concern for evangelism would do well to read and ponder—the Rector of Birmingham remarks on a significant change of attitude which the last twenty years have witnessed among both clergy and laity on the whole question of evangelism. Gone almost entirely are the suspicion and hostility once frequently encountered. 'It is perhaps one of the most encouraging signs of the new life springing up within the churches. Varying emphasis will be put upon varying methods; but men of all shades of churchmanship are largely agreed that if we are to advance we must evangelize, and by evangelism they mean so to present the Gospel that men do come to God through Christ by conversion.' [1]

In this presentation the churches will continue to develop fresh methods and to break new ground; but the time for the public proclamation of the saving facts will never pass away.

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The Meaning of καθ' ἡμέραν in Mark xiv. 49

The occurrence of the phrase καθ' ἡμέραν in Mk 14^{49} presents a problem, if the phrase is given its usual translation 'daily'; for the statement 'I was daily with you, teaching in the temple' implies (as Wellhausen and others have observed) a more extended ministry in the Temple than Mark's narrative permits. Mark's dating of the events of Holy Week is explicit ($11^{11.\ 12.\ 20}$ $14^{1.\ 12}$), and, according to it, Jesus was in the Temple on only three days, and teaching there on only two.

This difficulty, however, would be removed if καθ' ἡμέραν could be translated 'by day,' that is, 'in the day-time,' as opposed to 'in the night-time.' The point of our Lord's phrase would then be the contrast between His open and public appearances by day and His stealthy arrest at night. His enemies have come out against Him as against a robber *at night*; but He was in the Temple teaching *in daylight*, and they did not arrest Him then.

According to Liddell and Scott καθ' ἡμέραν or καθ' ἦμαρ does sometimes mean 'by day.' They cite Aeschylus, *Choephorœ*, 818 and *Agamemnon*, 668. Compare κατ' εὐφρόνην, 'by night' (Aeschylus, *Persae*, 221). Moulton and Milligan (*The Vocabulary of the Greek Testament, sub* κατά) cite P. Lille I. 1 recto [14] (259–8 B.C.) κατὰ χειμῶνα, 'during the winter,' P. Tebt. I. 28^{9} (*c.* 114 B.C.) κατὰ τὸ παρόν, 'at the present time,' *ib.* 27^{60} (113 B.C.) κατὰ θερείαν 'in summer.' P. Oxy. XIV. 1635^{11} (44–37 B.C.) κατὰ τὸν βίον 'for his life-time,' and other examples. Herodotus, too, has the expression κατὰ τὸν πόλεμον 'during the war' (vii. 137).

Certainly the more usual meaning of καθ' ἡμέραν is 'daily' (*i.e.*, 'day after day'), and the phrase almost always has this meaning in the New Testament. Nevertheless it *can* mean 'by day,' and Luke appears to have understood Mark in this sense (Lk 22^{53}), though he allows more days of teaching in the Temple than Mark has done (Lk 21^{37}). In 21^{37} Luke contrasts the day-time during which Jesus was accustomed to teach in the Temple with the night-time which He used to spend on the Mount of Olives. Again, in 22^{53} Luke appears to represent the Lord as contrasting the day-time during which He was in the Temple and the 'season of darkness' at which He was being arrested: 'When I was with you καθ' ἡμέραν in the temple, ye stretched not forth your hand against me; but this is your hour, and the power of darkness.' It is likely that τοῦ σκότους here qualifies ἡ ὥρα no less than ἡ ἐξουσία. In that case καθ' ἡμέραν points a contrast with 'the hour of darkness' and means 'by day.' It is significant that when Luke does affirm that Jesus was teaching in the temple 'day by day' (19^{47}) the phrase he uses is not καθ' ἡμέραν but τὸ καθ' ἡμέραν.

I am inclined, therefore, to think that in Mk 14^{49} Luke understood Mark's καθ' ἡμέραν to mean 'by day' and that he was right in so understanding it. In that case, there would be no inconsistency in Mark's narrative.

A. W. Argyle

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[1] *The Practice of Evangelism*, 207.

Recent Foreign Theology

The Flesh of Christ. Professor Hans Joachim Schoeps has issued a short study in the realm of the history of dogma, dealing with the heretical view that the body of Christ was not derived from the Virgin Mary, but was brought with Him from heaven.[1] This is traced through its various holders in the Early Church from the Valentinians on, and then through those who held it in the period of the Reformation, when it was adopted by a number of Anabaptists, and in the post-Reformation period. Of the arguments in favour of this strange view those advanced by Comenius in the seventeenth century may be quoted. These are (1) A creature cannot be united with God; (2) Since the pious of the Old Testament were blessed, yet could only be blessed in Christ, Christ must have been pre-existent, which no created man could be; (3) Had Christ received His flesh from the Virgin, He would have sprung from the sinful seed of Adam; (4) Were Christ only our own flesh and blood, in praying to Him we should be praying to ourselves; (5) Since Paul only says Christ came ἐν ὁμοιώματι σαρκός, He did not really have the same flesh as we sinners, according to the testimony of the Apostle, and that He could not have sprung from David is clear from the fact that in the teaching of the Bible David was a notable sinner. That heresy dies hard is notorious, and when we remember the number of strange views that can command followers to-day we are not surprised that such views persisted so long.

Paul's Teaching on Marriage. In the Swiss series of Cahiers Théologiques, J. J. von Allmen has published a study of the teaching of the Apostle Paul on the relations between husbands and wives.[2] Here we have a systematic presentation of Paul's teaching on the man and the woman before marriage, on the essential nature of marriage, on the typological significance of the partners in marriage, the indissolubility of Christian marriage, on the parents and their children, and on the function of the Christian home in the world. It is argued that while Paul does not allow remarriage while a Christian partner is alive and appears not to favour it even after the death of a partner, it would seem to be permitted to one who had been divorced by a pagan partner when the marriage had taken place before conversion. Marriage for the Christian is conceived of as born of the will of God, and typifying the relation of Christ to the Church. It should, therefore, have the confirmation of the Church, and thereafter be indissoluble.

In the wider setting of New Testament teaching as a whole it may be remembered that an unfaithful Church can be conceived of as spewed out of the mouth of its Lord. The relationship between Christ and His Church is therefore only indissoluble when the Church is a faithful Church, and it is doubtful how far this anaology should be pressed for marriage which is Christian in name but not in spirit.

Children receive somewhat subsidiary treatment here as a secondary result of the marriage union, which is primarily for the husband and wife rather than for the family. While it may be agreed that marriage is much wider than the raising of a family, more emphasis on this aspect of marriage might have been expected. Yet when this is said, the book may be commended as a stimulating and thought provoking study.

H. H. Rowley
Manchester University.

[1] *Vom himmlischen Fleisch Christi* [1951]. Mohr, Tübingen.

[2] *Maris et femmes d'après Saint Paul* [1951]. Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 3.75.

Entre Nous

Religious Education

Four short articles are being contributed by Mr. Williams on 'Worship in the Day School.' Following the present article on 'The Nature of Worship' the titles will be 'The Material of Worship,' 'The Choice of Material,' and 'The Conduct of Worship.'

Mr. Williams who is now Field Secretary of the National Society and of the Church of England Schools Council, was for ten years in the B.B.C., and responsible for the Boradcast Service for Schools.

Worship in the Day School: 1. The Nature of Worship

Worship has been defined as 'the all-pervading recognition of the absolute worth of God.' Because

this is God's universe, nothing in it can be understood aright except in the light of God's creative purpose, which is paramount and all-pervading. This means seeing everything (even the most trivial details of life) *sub specie æternitatis*. Worship, therefore, is acknowledging, both in theory and in practice, the *supremacy* of God—which is the only true estimate of His 'worth.'

Worship must engage the whole personality. I acknowledge God's pre-eminence not only with my intellect, but also with my affections and my will, just as I acknowledge the law of the land not only by knowing it, but also by respecting and observing it. Therefore worship is much more than a verbal expression of homage to God. I honour God and acknowledge His supremacy by the sort of person I am and the standards I live by. My whole life, all the time, is either honouring or dishonouring God. The core of worship is the conformity of belief with practice. It is possible to say 'I believe in God . . .' every Sunday and live for the rest of the week as if there were no God. We worship God not only with our lips but in our lives. As we train children in worship it is important to keep this balance.

The chief difficulty with school worship is that it is the 'worship of our lips' largely divorced from the life of the Christian community. Any acts of worship which are not an integral part of the offering of the Body of Christ are merely 'private devotions,' with all the attendant dangers of individualism. One of our chief problems is to relate school worship to the worship of the Church and the whole practice of the Christian religion. In Aided Church Schools this can be done by close association with the parish church and by definite Church teaching. In other schools it is only possible to point to the Church, objectively so to speak, as the divine society which in her liturgy offers to God the only true corporate worship 'in Christ,' and of which we need to be ourselves worshipping members. But it is important that this should be done—and done clearly and emphatically—so that the school assembly should never be allowed to appear as a substitute for the worship of the Church.

Our approach to the practice of formal worship ('the worship of our lips') will be illuminated by three further considerations:

1. Christian worship is deeply rooted in Christian dogma; that is, in certain positive assertions about the nature of God and His dealings with man, summarized in the historic creeds. These dogmas are not vague aspirations or pious guesses, but revealed truths; so our approach to God is entirely conditioned by what God has Himself shown us of His own nature. We can never be content with that type of synthetic 'uplift' (appealing equally to all tastes and offending none) which so often passes for worship, not only in schools but elsewhere. Any fully Christian act of worship is bound to confront the worshipper with these dogmatic Christian truths. All the great hymns and prayers of Christendom are saturated with them. But we need to be on our guard against hymns or prayers or any other material (and a plethora of it pours continually from the press) which weaken, misrepresent, or even positively deny these basic Christian truths; because they can only communicate serious error to the worshipper. Any act of worship (even the recitation of one short prayer) cannot avoid being, implicitly, a confession of faith. It must be the true faith, 'lashed to its historical moorings.' We shall consider this more fully in the next article.

2. Worship must always communicate a sense of God's mystery and 'otherness.' It is, says Evelyn Underhill, 'the acknowledgment of transcendence, that is to say, of a reality independent of the worshipper, which is always more or less coloured by mystery and which is always there first.' Children very readily appreciate the kind of hymns and prayers which express this sense of 'numinous awe,' and we should be careful never to allow our school worship to degenerate (as it so easily does) into a hearty and materialistic preoccupation with the physical world.

3. At the same time (because God is immanent as well as transcendent) worship must be closely related to all experience and all knowledge. Not only must we help children to understand the need for conformity between worship and life (and the ethos of a school is the most powerful means of subconsciously conveying this truth), but our worship must also come to terms with so-called 'secular' knowledge, so that there is no longer a disastrous dichotomy between what we learn in the Science or Biology period and what we say or sing in School Assembly. True Christian worship can achieve (and it is the only thing in the world that can) what the Germans call a *Weltanshauung*—an integrated and coherent view of the whole universe and every branch of knowledge, with the supremacy of God (both in knowledge and experience) as the clue to the whole puzzle.

JOHN G. WILLIAMS

Church of England Schools Council

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